

ΕΠΑΓΩΝΙΣΜΟΙ:

O R,

Earnest Contendings for the Faith.

Being the

ANSWERS written to Mr. Robert Fleiming's
First and Second Paper of *Proposals*, for
Union with the *Indulged*; the first Paper
printed Anno 1681.

In which ANSWERS, more sound and so-
lid *Proposals*, for a safe and lasting *Union*,
are offered; and a solemn *Appeal* there-
anent made.

Whereunto

Some of the AUTHOR'S Letters, relative
to the Sins and Duties of the Day, are
annexed.

By that faithful Servant of Jesus Christ,
Mr. ROBERT M^CWARD,
Sometime Minister of the Gospel in Glasgow.

Never before published.

Hebr. xi. 4. — And by it he, being dead, yet speak-
eth.

Jude 3. — That ye should earnestly contend for the
Faith, which was once delivered to the Saints.

Printed in the Year MDCCXXIII.

Advertisement,

ANY, who have paid their Subscription Money, may send in the other Moiety of the Price to, and receive their Books from Mr. John M^cMain School-master, at the Foot of Liberton's Wynd in Cowgate, Edinburgh: Where others also may have these Books according to the Rates mentioned in the Proposals thereanent, in Sheets, or bound in Sheep or Calf-leather, as they require.

The Preface to the Reader.

Candid Reader,

BEING conscious of my own Inabilities, and suspicious either of the Willingness, or Sufficiency of most now upon the Stage, to write a pertinent Preface to this posthumous Piece of the Labours of such a faithful Author and great Orator, with proportionate heavenly Knowledge, Zeal and Fidelity, I rather incline some of the then dignified, tho' now glorified Worthies, by their yet unprinted, however pertinent Epistles, should have the Preference herein: Thus, the famous Antipas, Christ's faithful Witness, Mr. James Renwick, upon his Advance to lift the then fallen Standard, and enter the Lists of contending earnestly for the Faith, once delivered to the Saints, accosts those by his Letter, as is said, whom he calls his dear Brethren.

It is not unknown to many yet alive, how the Lord in a signal Manner displayed his Banner in Britain and Ireland; with what Measure of holy Zeal, Courage, Faithfulness and Constancy he acted and animated the Spirits of his Followers, in their Wrettlings, Contendings and Appearances for Him, his Truths and Kingdom, especially for the Dignity of his kingly and royal Office: And how he signally subdued their Enemies, scattered and defeated all his and their Opposers; so that, at length, He advanced that glorious Work of Reformation, erecting to himself a most glorious Building of a most beautiful Fabrick, founded upon the Prophets and Apostles, Jesus Christ himself being the chief Cor-

ner-stone; and for his own Glory, and the Encouragement of his Subjects, he established in his House Doctrine, Worship, Discipline and Government, with Ordinances and Officers, according to his own Institution: And how He engaged to himself, by solemn and sacred Oaths and Covenants, these Lands, and his People in them to one another: By which Covenants, his People engaged themselves to the utmost of their Power, sincerely, really and constantly, all the Days of their Lives, to endeavour private and personal, publick and national Reformation, according to his Word: And likewise engaged themselves to the Extirpation of Popery, Prelacy, Erastianism, Errors, Heresies, and whatsoever is contrary to sound Doctrine and the Power of Godliness: And how, while they remained faithful in his Cause and Covenant, he eminently appeared in publick Ordinances, in their Assemblies, sending forth the Gospel in great Abundance and Splendor, Power and Purity; so that His pleasant Goings, in his Sanctuary, were joyful and refreshing to his People in these Seasons; and so doth the Memory thereof remain fresh with many yet alive.

Neither is unknown that sad and shameful Defection, Unfaithfulness and Heaven-provoking Apostacy, even of these, who engaged themselves in these Covenants; how some, and that not a few did own that sacred Bond, and made Use of it, as it might prove conducive to their sinistrous Ends in helping them to mount the Saddle of Preferment; who, when they had gained their Design thereby, could lay it aside, and without Blushing call it, *An old Almanack out of Date*: And how other some have openly and avowedly broken these Bonds, and cast these Cords from them, declaring

they will not have this Man to rule over them; not only with the Dog returning to his Vomit, and the Sow to the Puddle, but also, to the utmost of their Power, reproaching, oppressing, persecuting to the Death all, who endeavoured to be faithful in performing their Vows to God, and could not run to the same Excess of Riot with themselves: And how others have given themselves to a detestable Neutrality, as regardless whether Religion sink, or swim, and Demas-like, forsaking Christ, his Interest and Followers, embracing this present World: And how others have complied with Enemies and bloody Persecutors, strengthening them in their wicked Ways, and swallowing down the poisoning Cup of Promotion and Indulgence, have crept in under their Wings for Shelter, and, contrary to the express Articles sworn in the Covenant, have separated, and suffered themselves to be divided, from their stedfast and faithful Brethren; and thereby exposed the Faithful to the open View, Rage, Fury and Malice of bloody Persecutors; who cannot be judged innocent of their Sufferings: And also, how others, altho' they do not in Words disown their Engagements, but will plead for the Necessity of adhering unto, and performing the Obligation of their Covenant, yet, by a contrary Practice, have virtually and visibly denied all; and are now as ready to discourage, censure and reprove the faithful Remnant, calumniating their Endeavours and Zeal, as some of the open Enemies, or indulged, or Apostates; from them, there is little more Ground to expect Favour to the Faithful, than from others that profess not so much Religion: For, they, forsooth, must be esteemed the most prudent, religious and choice Professors

of

of any ; and if any alledge otherwise, as disproving the hidden Things of Dishonesty and Error, they are sure to disoblige them, and under-ly the Scourge of their Tongues : But as the Tree is known by his Fruit, so are such Ministers and Professors, who will follow Christ no longer, than they can have outward Safety, present Ease and quiet Conveniences, as is known by their Practices : And how also, this is seen and discovered, that their Unfaithfulness in these sacred Covenants, Backslidings and Compliances ; and the Sins of Sons and Daughters have been, and are the Principal Occasion of these many temporal and spiritual Judgments and Plagues, that have overtaken these Lands, these Years bygone ; and of the Hardning of Heart, Impenitency and refusing to return to Him, who doth not only continue these Judgments ; but also gives Ground to fear, that ere long, our God, who will not be slighted nor mocked, will loose the Sluce of his threatned Indignation, in punishing the Apostasie, Obstinacy and Ingratitude of this Generation, and make these Covenanted Lands, signally Monuments of his Wrath, and exemplary Spectacles of his Judgments ; if Mercy, in their true and timous Repentance, prevent not, which is very unlikely. seeing He hath so long and loud sounded a Retreat, and cried in the Ears of the Nation, with so little Success ; there being so few thereby alarmed and awakened with the loud Sound of his Trumper.

Neither also is it unknown, how the Lord hath been pleased, in the midst of the General, and almost Universal Defection of all Ranks, for his own Glory, and for keeping up the Memory of his Work in these Lands, to preserve a small Remnant of the many Thousands, who engaged themselves to be
faith-

faithful for him: And how he hath called forth many of them, at several Times, and such Seasons as he saw fit, to witness and testify for his Kingly Authority, Cause and Covenants, especially in these last Years, in *Scotland*; and with what Measure of Courage he hath animated them, to triumph over great Difficulties, inhumane Torturings and cruel Deaths; sealing their Testimony to his Cause with their Blood, in the open Fields, on Scaffolds and Gibbets, to the Confuting of Enemies and Apostates, to the Confirming, Strengthening and Encouraging of the Faithful: And how also he hath yet a Remnant, having raised up others of *Zion's Children*, whose Hearts he hath determined to declare and testify against the Defections, Evils and Abominations of these Times; resolving to keep close by his Standard, and to follow him, upon all Hazard, thro' good Report and bad Report: And likewise, how he hath put it into their Hearts, in these evil Days, when they are deprived in a great Measure of the Benefit and Comfort of his publick Ordinances, to constitute themselves together in several Societies, according to the Contingency of Dwellings, and Conveniency of Assembling, to meet and associate for Prayer and Conference, and other Christian Duties incumbent for them to follow in their Stations, Exigences and Circumstances; and that for the mutual Good, Instruction, Advice, and Encouragement of one another: And how he hath determined them to choose the sacred Scriptures for their Rule, and the Spirit, according to his Word, to be their Guide and Teacher; resolving to adhere to the Voice of the great Shepherd, and to go forth by the Footsteps of the Flock; and Example of the faithful Cloud of Witnesses; feeding by the Shepherds
Tents

Tents, and hearing, as Occasion offers his Voice by the Ministry of his faithful Ambassadors, sent of Him in his own Way, for the publishing of his Gospel and Administration of his Ordinances, in their reprov'g Teaching and Exhorting in the Lord; and also being taught of Him, to decline the Voice of Strangers: How they dare not own, nor countenance, as his Messengers, such, as (tho' pretending to be his Companions) want the Qualifications, Characters, Properties and Conversation of his Gospel Ministers: And how they dare not confociate with, nor admit to their Fellowship, Persons of Erroneous Principles, or scandalous Practices; even albeit they go under the Name of Professors, and Dissenters, or Sufferers: judging themselves specially concerned diligently to advert to this; since so many, who were esteemed eminent Ministers, and great Professors, have, in this great Day of Trial and Weighing, proven light, frail and wanting; yea, *Reuben-like*, unstable as Water, who shall not excel; yea, unsound in the Cause of Christ; and so have become dangerous Tentations and Snares to others; and seeing one *Achan* occasions Wrath to kindle against a whole Congregation, it prompts them to the greater Carefulness and Diligence, in their inquiring into the Principles and Practice or Conversation of every Person, whom they receive, or admit to their Fellowships. — Thus he.

For I may not here insert this whole Epistle, lest it transgress the prescribed Bounds of this Preface. Tho' not very anxious, or careful to obviate all that Criticks, Gallioes, or the Time-servers of this Age may object against this excellent Piece; yet, I must for thy Satisfaction add something thereanent. And,

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As to its Author, that famous, faithful and zealous Minister and Witness of Jesus Christ, while, after his Banishment from his Charge at Glasgow, and his native Countrey, residing in that Patmos, Holland, he wrote several Pieces, as Naphthali, Banders Disbanded, Cup of Cold Water, Prefatory Epistles to some of great Mr. Brown's Pieces, and many Letters and Papers not yet published; especially an History of the Defection of the Church of Scotland: whereof Mr. Shiels, speaking in his Preface to the Hind of the Use and Necessity of such an History, Says, —

The World indeed is at a Loss, that they that would do it cannot, and they that could and should do it will not; and it is a greater Loss, not only to Scotland, but also to the whole Christian World, that what hath been done in this Kind already cannot see the Light, or rather that the Church of Christ is deprived of its Light, which through the injury of the Times, and the disingenuous Prudence of some, who suffer themselves to be impos'd upon by the Patrons of Defection, is embezil'd and suppressed; I mean, that excellent and faithful History of Defection, the Posthumous Work, of famous Mr. M^rward, whose Praise is in the Churches: Which, if they that have it in keeping would do themselves the Honour, and the World the Happiness of publishing it, there would be no more need to discover, from whence, to What, and How, this Church hath fallen and degenerate; nor so great Difficulty in that indisputable and indispensable Duty that such a Day calls for, in searching and trying our Ways, to the end we may turn again to the Lord: — I wish (says he) that they who have it, may consult more their own Duty and Credite, and what they owe to the Memory of the Dead, the Churches Edification, the Days Testimony, and

the Honour of Christ, than to continue robbing the World of such a Treasure; which I doubt not to call Treason against Christ, and Sacrilege against the Church; and stick not to tell them, if they will not publish it, the World must know there was such a Thing done. Thus he. *And the Author in the Piece before us P. 64. calls that History of the Defections, with a Bundle of other Papers, a Part of his Testimony against the Defections. They must then be very obdurate who suppress them, if, upon reading of what is above said, there Practice cause not a Storm in their Conscience: as the Author speaks, on the like Occasion, in his Preface to Rutherford's Letters.*

This Piece now printed has been too long detained from the Publick; 'twas Written by the Author among his last Labours, on this Occasion, as was said, M. Robert Fleming being admitted to be Minister of the Scots Congregation in Rotterdam, after faithful Mr. Brown's Death, did next Year after Bothwel-Break, set up some Indulged man, who had gone over, into his Pulpit to Preach; who presenting, some that knew what he was withdrew, and others after were offended; some of the tender, pious and Zealous Persons went and conversed with Mr. Fleming on the Affair; he not only defended his employing such, and did so again to the scandalizing of many, who saw he did not so employ the more faithful Ministers then in the Place; but he pled for the Indulgence, and Union with the indulged: Whereupon some withdrew from himself. Thereafter he wrote these Papers, and sent them, directed to Mr. Robert M'ward, to be communicate with the Society in private Fellowship with him, and all whom it concerned. Whereupon Mr. M'ward found himself obliged to Answer His Answers thou hast most genuin, and exactly agreeing to the Copy carefully written and diligently compared by zealous John Goodal and his Sons, there at the

Time : And if any suspect one Word or Sentence to be adulterate, they may not only see that Copy and another ; but the Original also is in the Hands of a certain Minister of this Church, who may detect the same, if he can.

Seeing these Answers were not published, when Mr. Fleming's first Paper (with additions, tho' not intirely) was printed 1681, under the specious Title of The Church wounded and rent by a Spirit of Division, &c. Whose Wounds are bleeding to this Day. And his own ample Preface thereto prefixed : Nor at the late Revolution ; when, at the Assembly 1690. Masters Boyd, Shields and Lining presented a large Paper, and the People (by their Commissioners) another, neither of which Papers could obtain a Hearing in that Assembly, much less any Redress : compleaning among many other Grievances, of the Indulgences, and vindicating of the same by many Ministers : Tender, Zealous and serious People (as the said three Ministers in their Method and Motives of Union, P. 14, 15. say) alledging they could not have freedom, or clearness to Joyn with Ministers, from whom they had formerly withdrawn, untill they should acknowledge their Defection ; for without that they could never be accounted faithful, and would never faithfully urge others to confess their Sins, when they would not Confess their own : And that Union without this, would bury the Testimony against these Defections—again, other Objections and Scruples were adduced, both verbally and in Papers sent from Societies, (against Union, except the foresaid Defections were confessed) bearing that they could not return to a declining Party, untill they should return from their Declinings ; and that Confession and forsaking of Sin, is so frequently inculcate in the Scriptures, that without this, they could not expect the Blessing of God upon the Ministry of these, who retained and de-

defended Causes of Wrath; and that the Church was not yet settled, and the Government not yet established; and so they could not tell, but there Might be Corruption in the very Constitution of it. Such a Piece as this might had VVeight then; but seeing it came not forth at that Season; This Seems to be the Season next to that most opportune: Because that now Mr. Wodrow in his large, yet mank and partial History, hath given the World to believe, that these who disowned those Tyrants Authority, and withdrew from the Indulged and there Abettors, were not Presbyterians, but as a Sect of Jeditious Schismatics, &c. making their Actings and Sufferings to be a Reproach to Presbyterians: 'Tis published now, to the Glory of Christ our Head, and the sole Head of his Church, and for the Vindication of Truth and Owners thereof, and Sufferers therefore, who loved not their Lives to the Death, not accepting Deliverance, for maintaining Presbyterian Principles, according to our Reformation and Covenants, as they were founded on the Scriptures of Truth (putting him to the Defiance to prove the contrary:) when these, whom he in their Doings and Sufferings extols and applauds, acted contrary to Presbyterian Principles; nor can he make it appear that any Indulged Man in Scotland so loved either Christ, or yet true Presbyterian Principles, as to lose their Life for them; and very few of their Abettors, or Adherents were ever honoured to seal such a Testimony with their Blood; but went from one Evil of Compliance to a Worse, till the Toleration from a Popish Tyrant swallowed up all, leaving none but these, who, he says, went to Heights, Flights, Excesses, Extremities, &c. But what were these Heights, &c. ? 1. VVas it their Disowning a Man, (whose well known Character was neither Christian, nor Moral, but a perjurd Apostate) to be their King, who had Rescinded all sacred Covenants and Laws supporting Presbyterian Government, making it Criminal to Petition for a Redress, (tho' the

the Defence and maintaining of these were the Terms of his Admission to, and Reception of Royal Dignity, and the Instruments of Government, and the Peoples Allegiance, and promised Subjection and Obedience :) and clothed himself with that Heaven-during Supremacy, and Shedding the Blood of Saints, who could not comply with, but witnessed against him therein ? Or, 2. was it their Withdrawing from the Indulged, and their Patronizers, who confirmed him in the Mediators Throne, exposing to the Persecuting Enemy, all that would not join with or applaud them in so doing, but were constrained to Witness against them, who thus were sitting at Ease (O wretched Ease !) while their Brethren were jeopardizing their Lives in the high Places of the Field ? Or, 3. was it their opposing a Popish Succession, in the Person of the Duke of York, and testifying against his Admission, and Tyranny ; when his moderate Party, whom he strives to canonize, and render their Stedfastness in Presbyterian Principles, immortal, and their sufferings excessive, were quietly crouching to, and loyal-ly addressing him ? Let all true Presbyterians, in this and future Ages, Judge, whether these, who disowned such Persons and Ways, and died witnessing against them ; Or these, who owned and complied with them, are to be reputed the true Presbyterians ; or to be esteemed the greatest Reproach to that Profession.

And albeit Mr. Wodrow, and the Men of his Confederacy, boast, as they do, and insult over their Captive Brethren (who dare not say, A Confederacy, to all them, to whom they say, A Confederacy) as it were saying, Get you far from the Lord ; to us is the Land given, —Ezek. 11. 15. Yet, He will be to them Sanctuary, when he will be to their Opposers for Stone of Stumbling and Rock of Offence, for Gin and a Snare, &c. Isa. viii. 12, 13, 14. And, untill they be ashamed, and humbled for these

these Things, witnessed against by their martyred and Captive Brethren in that Cloud of Witnesses, and in this Piece, 'tis not to be expected they shall ever see the Form of the Lord's House, in its Dimensions, Ustensils, Laws and Ordinances; or be useful and profitable servants therein: Ezek. xliii. 10, 11. and xliv. 12, 13. But seeing all these Defections and Declinings are patronized, vindicated or palliated by Mr. Wodrow and the Bulk of this Church and Nation, (who had need advert to Luk xi. 48, 50, 51.) with all the Defections since; and the Truth and Testimony against them condemned; the Publication hereof is therefore **SEASONABLE** at this Time.

However, the Design of publishing it now, is not to derogate from the Credit of Mr. Wodrow's History, in so far as he has acted the Part of a true Historian, in representing the Evils of Prelacy and Tyranny, the cruel, corrupting and killing scourges of Church and State; wherein he was at so much Pains and Expences. Nor 2. to expose Presbyterians, or their Faults; For, as they were godly, they were to be loved and revered; and in so far as any of them acted, or suffered for the common Cause of Religion and Liberty, they are owned to have witnessed for Christ and their Country; Also in as far as their Sufferings and Actings were according to Presbyterian Principles, all true Presbyterians own them, as such: But would be excused if they can own, or follow them no further, than they did Christ, his persecuted Truth and right Ways. Nor, 3. is the Design to raise Strife and Debate, by raking up the Ashes of buried Controversies: For this, and such Defection is the Plague and Controversie of the present Time.

But, as it may serve to detect him, where he has acted no good Part in the Case of the Accepters of, and Pleaders for the Indulgence; and of them who opposed and testified against that Defection, &c. He has no discovery

discovered our Iniquity, to turn away our Captivity; but seen for us false Burthens, and Causes of Banishment: So, it may tend to the Conviction of him, and others turned aside with the same Byass: For, had he, as an impartial Historian, equally published what was on record, Pro and Con, anent these Controversies; or handled both Sides of the Question impartially and ingenuously; 'tis like these Things, opposite to his Byass, had not been published at this Time; nay, in that Case, he would not left so much of great and goodly Mr. M'ward's Labours and Testimony to be published by others. But seeing Mr. Wodrow has given so ill a Turn to this Controversy, This Piece is published for the Vindication of the Truth and Testimony, now accounted, Error and Excess; and of Christ's faithful Witnesses Martyred for his sake, now termed High-fliers, and what not? And for the Edification of his Church in this, and (if they will not, yet) in future Ages. Psal. lxxviii 4,---8. For this Generation is like to receive little Edification by any Thing, their Leaders have so caused them to err, and destroyed the Way of their Path, Isa. iii. 12. and 9. 16. having made them crooked Paths, wherein Peace is not to be expected, nor known, Isa. lix. 8. If they had stood in the Counsel of the Lord, they had turned his People from their evil way, and Doings, Jer. xxiii. 22. But, speaking Peace to them, who walk in such Ways, they prepare War against any that will not, because they dare not for Fear of the Almighty, walk in their crooked Paths; but, the Love of Christ constraining, must, as He enableth, discover and witness against them, and the Men, who call Good evil, and Evil good, &c. Isa. v. 20. They suffer not an impartial and true Relation of Matters to come abroad. Mr. Wodrow embezils Accounts he has among his Hands; for Instance, Mr. James Renwick's Life, Rathillet's Letters, and Papers anent the Proceedings of these Ministers met at Edinburgh, in August 1679, which he contradicts; besides many others, which would afford Light, anent the Defections to be mourned for, and vindication of the Witnessings and Wrestlings of these be Nick-names-Cameronians: He, having got into his Hands the Records and Papers of their General Meetings, exposeth and Suppresseth, as he finds subservient to his Design, or to the Daviment of their Cause and Testimony. Accordingly he stricks all he meets in Opposition to him; So, the Author of the Me-

Memoirs of the Church of Scotland, who vindicates the Testimony and Sufferings of the Faithful, the Torwood-Excommunication, &c. As being on such Grounds, as the Tyrant was abdicate, and Claim of Right founded upon, at the Revolution, must have a Last; and, to render all he says suspected, be charged with Blunders, in the Preface to Vol. 1. for very venial Faults, if these instanced be any. Also the Publishers of the Testimonies in the Cloud of Witnesses, must not escape sore Wipes; because those Martyres died witnessing against the Authority of Tyrants, and their Indulgence and Toleration, owned and embraced by his magnified Moderate Party. But, Wisdom is justified of her Children.

The following Answers, upon a Perusal without Prejudice, will answer for the Author and themselves; and need no Apologie. If, in some Pages, frequent Citing the History of Indulgence, offend: That History is extant in Print. If his many long Parentheses be carped at; That is one Characteristic of his Writings; nor will the Serious find them jejune, useless, or impertinent Words. If the Predictions of this great Man of God, and prudent Seer, be quarrelled; Most of them, being fulfilled, are become matter of History; and what remains, avert the Wrath and woful Day approaching; So that few, by searching and trying our Ways, repenting and returning to the Lord, as he commands, and his Servant in this Piece hath urged, are like to get out of its Way; but most likely to be surprised with Fearfulness and Judgments. The prudent (being taught of Him) will understand and value the Things that concern their Peace; but others who make a Mock of Sin, will deride threatened Wrath as in Eccl. 8. 11. Isa. v. 13, 19. Jer. v. 12, 13. Ezek. 12. 22.

As the faithful and zealous Author's earnest Contending may be an imitable Pattern to religious Contenders, Ministers and others, in their Pleadings for Truth; so, that the same may prove, being blessed by the God of the Land, edifying, useful and helpful unto all, who love the Truth and Peace, and desire Light and Grace to carry as becometh, with Respect to the Causes and Causes of our present Divisions, is the earnest Desire of thy servant for Christ's Sake. Farewell.

ERRATA.

pag. 20. Line 31. the words (viz. Mr. Jo. Blakader) should stand in the Margine as in M. S. p. 45. l. 22. fare r. far. p. 62. l. 25. ben r. been. p. 78. l. 11. r. Scope:) p. 85. l. 20. if r. ere p. 108. l. last, our r. your p. 122. l. 9. give r. gave p. 176. l. 1. into r. unto p. 186. l. 7. r. holds p. 206. l. 14. no r. Now p. 261. l. 17. r. Name?) p. 313. in some l. 15. Name r. Time, p. 333. l. 9. r. as, p. 366. l. 28. Captives r. Cative p. 380. l. 11. r. the Lord. p. 381. l. 2. r. after this a little.



An Answer to the first Paper of Proposals for Union with the Indulged.

INTRODUCTION.

Reverend Brother,

I Am not for essaying to Introduce what follows; in Answer to your's, with a pompous Parade of high Pretences; knowing that these are looked upon as Impertinencies, by such as are only to be perswaded, or convinced by Scripture and Reason. O! to be helped of the Lord, especially at such a Time as this, in Sincerity to love the Truth and Peace! and to be upheld in any little Piece of Integrity (if I may pretend to any) now, when so many of Understanding have fallen; The sight and Consideration whereof, may make poor weak me to tremble: Seing, such is our Time, as whosoever thinketh he stands, had need to take heed, lest he fall; (and sure the trembling Soul shall be found, like the shaking House, farthest from falling, and in the fairest and nearest Capacity for supporting Influences, and finding everlasting Arms underneath;) And withheld from whatsoever is displeasing to Him, in this Day of Darkness, Deceitings and Confusion; So as I be neither hurried into blind Transports and hurtful Heats, or high

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unwarrantable Excesses, upon the Observation of the loathsome Lukewarmness, and worse, of many, whereby our Cause hath been both basely let go, and is irrecoverably lost, if we be not recovered from this Baseness; Or, upon whatsoever Provocation, from any Hand, (from which I neither do, nor dare plead a being out of Hazard, seeing these may commend and insinuate themselves upon me, as well as others, under the Mask of Zeal for God;) Nor yet be wheedled and decoy'd with Names, and a Bravery of abused Words, and splendid and specious Pretences, into an Oblivion of the Wrongs done unto our wounded Lord, (not so much by the stated Enemy, as by the Faintings and Unfaithfulnesses of his Ambassadors and Friends;) Neither yet be hissed nor Hectored into a Silence, by a Blaze and Busk of boisterous Words, and by the Brags of the big Confidence of any, while I see Courses taken to fill up the Measure of our Iniquity, which have a *wiping of our Mouths* for their Soul and Sense, as if we had done Nothing amiss, in all that we have done, and left undone; at least, Nothing of that hateful Nature, and horrid Hainousness, as indispensibly, under Pain of Disloyalty to Christ, calls for a clear and continued Testimony against the clamant Wickedness thereof; Nor yet into a Silence at Mens *opening their Mouths wide* against all such, who dare not forbear to call the more Serious to Mourning, in this Day, when they see how our Master is wounded, and the Cause lies a bleeding, by the Blow of our own Hand; as if this were to rend the Church, and ruin the Remnant: Nay, tho' I should be accounted a Fool, a Fury, or Fire-brand, I dare not decline Contending, and contending with all the Earnestness he shall

INTRODUCTION.

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shall be pleased to give me, for the precious Interests of that great and glorious King, the Prince *Messiah*, now exauctorated, crucified again, and put to open shame amongst us ; with whosoever will impose the Necessity upon me. O ! let me never be deserted so far, as to judge Silence in the Case, or Smothering those Wrongs done to Him, (because they are done by the Men, who should have died in the Quarrel, and in the Resentment of these Injuries) Prudence, or a Part of that Peaceableness, or healing Temper, as it is now termed, which will never pass with God, for pure Religion and undefiled. And since Necessity is laid upon me, by being aggressed, to enter the Lists, as conscious of mine own great Weakness for such an important Undertaking ; I desire to do it (that Truth may not be trode under Foot, and the Cause with Confidence triumphed over) with an Eye toward Him, whose *Strength is made perfect in Weakness*, for Help, for Light and Leading ; so to debate, and so to strive for the Mastery, as to do it lawfully ; and so to acquit myself, and carry in the Conflict, as His Approbation may be obtained, who hath chosen you and me to be his Soldiers, and hath set us, this Day, to our Post, to play the Men for our God ; as ever we expect the immortal Crown ; and resist with a Resolution, which will witness that we are at a Point, either to die, or conquer ; and contend earnestly and boldly, not only with this, that now stated Enemy to Christ ; but to contend with such also of our Brethren, who, being set for the Defence of the Gospel, do behave unworthily, and when the Wrongs done to Christ, their King and Lord, call them to resist, and resist unto Blood, do notwithstanding, upon Deliberation and Choice, decline the

Conflict, and cover over this Disloyalty and Cowardice with the Vermilion of Peace, Prudence, Union and Healing, &c. And with all likewise, who will confidently boast, and buffet us too, as Church-renders, if we oppose, or dare not, for fear of Disloyalty to Christ, go alongst with them, in what they call *healing Methods*; while this Healing and Union must be stretched the Length (for about this is the main Controversy) of a Soudering with these Men, who have really, and upon the Matter, settled and secured the Usurper of the great All, he hath in his Height of Wickedness, and Heat of Violence robbed from the Anointed of God; and that not only while they continue in their Course, but while by this Continuance they have gotten under this Colour of still remaining unite with them, as Brethren (whereas the Height of Soul-hatred should have been witnessed against that their Disloyalty; and would have been, if Loyalty to Christ had been with us, in Life and Integrity:) Others also, with whom we must likewise soulder, have been encouraged to repeat, and rush upon the same disloyal Practices. I say, This is the Post he hath set you and me at; and this is the wrestling Work and Warfare, that He who hath chosen you and me to be Soldiers, calls us to; and He is looking on, and will regard in how you and I behave ourselves at this Day. Sir, it concerns you and me to remember, the Way to have that *Peace of God, which passeth all Understanding*, not only at the End, but to guard the Heart and Mind, through Christ Jesus, in the Day of the approaching Tempest and Trouble, when the *Blast of the terrible One shall be as a Storm against the Wall*, (for the People of this new Prince, whom we have suffered to be set up, and to clothe himself, in

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our Sight, with the Spoil of our Master's Honour, will in all Appearance quickly *come, and destroy our Cities and our Sanctuary; and the End thereof shall be with a Flood:*) is now, to shew ourselves approved unto God, Workmen that need not be ashamed of our Work: And this is not daubing Work, but the Work of dividing the Word of the Lord aright. It is true, we are to seek Peace, and pursue it: But the Apostle, writing to a Minister, bids him do it after this Manner, and in this Method, *Follow Righteousness, (says he) Faith, Charity, Peace with them that call upon the Lord out of a pure Heart. Peaceableness* is a Part of pure Religion and undefiled, but Peace is not: And the First hath a sweet Harmony with the highest and hottest Contending for precious Truth, and our wronged Lord Jesus Christ; whereas the other, without this blessed Strife and Contention, in its Season, (the Beauty and Badge of a shining Minister and Professor) degenerates into a loathsome Lukewarmness, and Conspiracy in the Case; and will end in a terrible Tempest in the Conscience, and War with God, or a Wrath-speak-
at; and
ing Stupidity.

But, Sir, to make Way for coming up close with you, in your Paper, offend not if I ask you, What you have written against him, who wrote the *Plea for peaceable Living?* He quotes as much Scripture (and more too) as you do; and pre- tends moreover, to enter the Lists with all, who are oppose him, attended with a numerous Train of Worthies, whose Praise hath been, and continues to be in the Churches of Christ. Now, Sir, if you have answered him to Purpose, it would be much for my present Purpose to have your Answers, that might make Use of them, when dealing with your self;

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self; for, it is an obvious and strange Partiality to me, or any indifferent Person, to argue against giving Bond *of living peaceably* (and that unhallowed Resolution, declaring and decreeing the Lawfulness thereof; whereby, over the Back or Belly of the poor People their Consciences, whom they had persuaded to give this Bond, they might enter amongst them, at the Door of this noble Indulgence, of the same Soul and Complexion with the former:) to the stated Enemy, who have exauctorated our exalted Prince, taken the House of our God in Possession, and while doing all Things in the Church, that *House of the living God*, according to the Tenor of the Supremacy, that is, in exprefs Terms, *as he in his royal Wisdom sees fit*; and yet, in the mean Time, seek to heap up Scriptures, and accumulate Reasons for souldering us into a Sameness, (that we may prove our selves peaceable, and of a healing Temper. O! when will our Healers be healed of that Dis-temper, who by their Applications, increase the Dis-ease, and destroy the Cause!) with the Men, who are really breaking down the Church, and razing the old and excellent Foundations, by persuading to give this Bond, on their Behalf, and betraying their Trust, in coming to bow before, and bow and take from, and render Thanks too unto the Usurper; and that in the Act and Exercise of his Usurpation, while doing that which makes him guilty of *Lese-Majesty*, and the Complicers themselves may expect to be dealt with, as on the Conspiracy. I say, Sir, this seems very strange to me, how you can oppose the One, as inconsistent with Loyalty to Christ; and yet plead for, and persuade unto the other; painting what you say, to make it plausible with the fair Colours of Prudence, Peace,

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and painting all your Persuatives, and anointing them, to make them drive with less Difficulty, with your *Oil of Healing*, as you call it. Sir, I am afraid where this will land with you. For my own Part, I must be so plain, as to profess, I look upon all such Pleading, as a Stealing Names out of the blessed Scriptures, and imposing our false Notions upon them, that so we may shape them into Garments, for covering the Blackness of this Course, that the Shame of its Nakedness may not appear; and cloathing that with the beautiful and rich Rayment of scriptural Union, which will be found a disalliating of a Course, and Encouraging to it, that shall be pursued of the Lord, as a gross Defection, and Treachery to his Christ, Church and People.

2dly, Sir, I will grant you as much as your self, while you write against that pleaing Pleader, will and must grant him, viz. *That good is the Word of the Lord*: These Scriptures are precious, which are adduced by him, and profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; that the Man of God may be perfect, thoroughly furnished unto all good Works. But, Sir, while you grant this, do you not so much the more with Indignation look on his Abusing the holy Scriptures, for his Scope? And do you not judge, and affirm, that his adducing of them, for his Purpose, is a manifest Perversion of the Truth, and a Wrestling with the Scriptures, even to a contradicting of its true sense, and native Import, and a betraying of the great Interest of Truth it self, and a bringing of the Church into Bondage, and a concurring with these, and a complying with them, who have deprived her of her Liberties, wherewith Christ her Head, her Husband, her alone Lord and Lawgiver, hath made her free?

free? Against the Hainousness of which Wickedness, we, as Ambassadors for him, who is that King in Zion, who admits of no Competitor, or Copartner, in ordering the Affairs of his Church, should bear faithful Testimony, as we would not have him to testify his Displeasure against our Unfaithfulness. So, Sir, I say, you have Hints at several Places of the blessed Scripture, which can only make *wise unto Salvation*, (and if there had not been a being *wise, above what is written*, as they would have judged it their Wisdom, to have abstained from this Act of Disloyalty, so you would have judged in your Wisdom, not to encourage, by your Patronage, Men guilty of so high a Provocation:) And you have many Things also adduced for the Support of your Plea, which are worthy of Acceptation, and if proposed and pressed with their due Caution (that is, by comparing Scripture with Scripture) might be of excellent Use, and might be improved to noble and notable Advantages: But in the mean Time, as used and adduced for your Purpose and Scope, bear with me to affirm, They are abused: Nay, so little Affinity have these with your Scope, (as is obvious to such who will not take Sounds for Sense) and so little Favour for that Darling of yours, as you shall never be able (fancy what you will) to force these Scriptures, nay, nor some of your own Concessions, to give it the Breasts, or dandle it up on the Knees: Or, if you will essay to force these or violent them, to entertain it, as a Child of Truth; the Scriptures, and the Truth of your own Concessions, will cut its Throat, and be guilty of no Murder, in taking so just a Revenge, and dashing out the Brains of this Brat, upon the brazen Wall of Truth, as spurious, and not legitimate.

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But to conclude, do you not complain of your Pleaer and Pleader, as a *Sophist*, as *corrupting the Word of God*, *Huckstering it*, to make it subserve a base End; while *as of Sincerity, as of God, in the Sight of God*, it should be spoken, written, adduced and made use of? Do you not discover to the World his Cheat, and his Imposings upon Men, to credit his corrupt Sense, from the Sound of the Words, which he abuseth? And do you not convince, and make it evident, that his whole Discourse, in its Complex and Frame, is a pure *ignoratio Elenchi*? and that he deals treacherously with you, and the Truth, in mis-stating, or not stating the Question, as it ought? Now, Sir, if you do justly complain of him, I do, and that upon as good Ground, complain upon you.

Now, Sir, that the Equity of my Challenge may appear, and that I may try you, in That wherein your chief Strength lies, I come to put you in Remembrance, how, when you told me, upon a certain Occasion, you had a Paper prepared for me, relating to our Difference; as I said to you, upon the Hearing thereof, Sir, if you do any Thing that may, that the Field may not be filled with vain Words, and that we may not dash upon one another in the Dark; You know how the Cause stands stated upon our Part; either speak to it, as so stated, I'll not regard what you say: But when I read over your Paper, and found no such Thing, I was tempted to have returned you the same, without any answer; were it not, I knew, if I had done so, you would either have cried *Murder*, or *Victory*. However, Sir, let me put you in Mind, since you will needs dispute, and be the first Aggressor, you ought to have stated the Question; and to have shewed,

shewed, that both giving and granting, that these Things were included in the Nature of the Indulgence, which the learned and worthy Author of the History thereof, makes manifest to be in it; yet his Inference, viz. *That Matters being so, and the Indulgence being of such a Quality and Complexion, as he had demonstrated it to be, Nothing concludent hath been pleaded, or adduced to make it out, that it is unlawful to hear Curates, which will not equally militate against hearing the Indulged,* was a pure non-sequitur. Sir, here you should have taken up your Ground, and here you ought to have begun: And I must tell you, If you had considered how the Question is stated by those, whom, with so much Confidence you oppose, ere you had begun this War, and entered the Lists of Dispute, I believe you would easily have perceived the Matter so thorny and intricate, and so hot for you to handle with bare Hands, as you had been yet, and it may be still, to begin: And I am sure, this had contributed more for the much-talked-of Union and Healing, and for the Credit and Success of your Ministry in this Place, than ever this your Paper, or any of its Complexion, will ever produce.

But 'tis possible you complain of Wrong done you; seeing you may say, you have adduced some Reasons, why Difference is to be put betwixt the Indulged, and the Curates, as to the Point of Hearing. I grant you, Sir, after you have filled the Field with a long Discourse of Concessions, and Proposals (as you are pleased to call them, tho' I do not see why, nor upon what Ground you give them that Name; I grant you may judge your Reasoning unaccountable to me in the Case) instead of stating the Question, as it ought; you come to speculate

somewhat in your 7th and last Proposal about this: (Whether being mindful of what I had said, or because you well knew, that all the World would have judg'd, you had said nothing, if you had been wholly silent herein, since this was the All of your Work, I examine not.) And therefore I shall begin where you end, and where you ought to have begun; and where, if you had, both of us might soon have come to an End; to wit, at the Consideration of the Disparities, you assign, to convince the one to be lawful and necessary, and the other not.

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Proposal 7th and last, "Is there just Cause (say you) to class such Ministers, as have accepted the Indulgence, with the Prelatick Curates, when so undeniable a Disparity is there; and that these Grounds, upon which we are not free to hear them, can never be made applicable to these.

A N S W E R.

Sir, I pass here my Wonder, why you call this a Proposal, rather than the strongest of Affirmations, set down by Way of Question. And I come to tell you, *First*, That ere you had laid down these Grounds, (the grand and only Pillars of both your Fabrick and Confidence) it concerned you to have read over the History of the Indulgence (which you know all you have named, in yours to me, have done, and many more than you have particularly named) wherein you would have found the groundlessness of all your Grounds spoken to; and your birth buried, ere it was born, under a greater

Weight of Reason, than that you will ever be able to give it a Resurrection: And so, you would either have brought other Grounds, to have confirmed what you now assert; or else you behoved to have answered what that worthy Author hath laid down, as the Grounds of his Inference: Which you would have found such a difficult Undertaking, as I am sure, if you had read that Piece, and considered the indispensable Necessity of doing the One, or leaving the Other undone, you had never put Pen to Paper on the Subject: For when you are pleased to read that History, you will see all that the Author says, as to *hearing*, is an arguing *ex concessis*, with your self, Sir, and such as pass under the Name of Non-indulged: So as no Man, who doth with him condemn the Indulgence, but he must either differ with him, on the Grounds upon which he condemns it; (and other Foundations shall never you nor they lay, which will bear the Weight of the Superstructure.) Or, he is obliged to acquiesce in his Inference; which is so native and necessary. And hence is it that the Indulged Men themselves, seeing This, upon which you shut your Eyes, take upon them *Simpliciter*, to plead the Lawfulness of their Entry by that Indulgence; yea, at that Height of Confidence, as to assert, The Refusal of it had been sinful: And hence is it also, that they infer and affirm the Way of their Entry, being warrantable, yea, a necessary Duty, (if we will trust them without Proof) there is no Ground to scruple *hearing of them*. And in this, I grant, they speak much more rationally than your self, or any Non-indulged Man shall ever be able to do; who offers to reason at your Rate. And, Sir, it is strange, if you do not see it, and

are not sensible of it, that whosoever maintains your Conclusion, will find themselves necessitate, ere they come to offer, to defend a Contradiction to Mr. Brown's Inference, as to Hearing, to Answer the Whole of what he hath said against the Indulgence it self. And the Entry by that Court-postern, which he hath made clear to be a climbing up another Way, than by the Door. And then, Sir, if you be still of the Mind, you once were of, you will be put, in defending your former Paper, written against the Indulgence, to be obliged to Mr. Brown's Assistance; or to retract that: And that you may, with some Colour of Reason, refute the Inference, join with the Indulged, in saying to refute what is laid down for Grounds, in the History. But 2dly, This is a rare Way of reasoning in you, That, not only without ever stating the Question, you come to a downright contradiction, and offer to give your Grounds for it: But you never so much as offer to solve the Argument, brought by the Author, you mainly contradict; and so you leave them all standing in Force: And it was wisely done in you; since they so natively flowed from, and followed upon, what had been so convincingly proved, and laid down for Grounds in the History, as they are neither bowed, nor broken by any Thing produced by you. Sir, do you not think, that all men will observe this, to your Disadvantage? Truly, Sir, as for us, to whom you address your Paper, having read the *History of the Indulgence*, we do not more wonder at your strange Confidence in the Case, than we desire to pity you, for living by your Rashness exposed your self to the contempt of the meanest Capacity of any, who

Weight of Reason, than that you will ever be able to give it a Resurrection: And so, you would either have brought other Grounds, to have confirmed what you now assert; or else you behave to have answered what that worthy Author hath laid down, as the Grounds of his Inference. Which you would have found such a difficult Undertaking, as I am sure, if you had read that Piece and considered the indispensable Necessity of doing the One, or leaving the Other undone, you had never put Pen to Paper on the Subject: For when you are pleased to read that History, you will see that the Author says, *as to hearing*, is an arguing *concessis*, with your self, Sir, and such as pass under the Name of Non-indulged: So as no Man, who doth with him condemn the Indulgence, but he must either differ with him, on the Grounds upon which he condemns it; (and other Foundations shall never you nor they lay, which will bear the Weight of the Superstructure:.) Or, he is obliged to acquiesce in his Inference; which is so native and necessary. And hence is it that the Indulged Men themselves, seeing This, upon which you shut your Eyes, take upon them *Simpliciter*, to plead the Lawfulness of their Entry by that Indulgence; yea, at that Height of Confidence, as to assert, The Refusal of it had been sinful: And hence is it also, that they infer and affirm the Way of their Entry, being warrantable, yea, a necessary Duty, (if we will trust them without Proof) there is no Ground to scruple *hearing of them*. And in this, I grant, they speak much more rationally than your self, or any Non-indulged Man shall ever be able to do; who offers to reason at your Rate. And, Sir, it is strange, if you do not see it, and

are not sensible of it, that whosoever maintains your Conclusion, will find themselves necessitate, ere they come to offer, to defend a Contradiction to Mr. Brown's Inference, *as to Hearing*, to Answer the Whole of what he hath said against the Indulgence it self. And the Entry by that Court-offertin, which he hath made clear to be *a climbing up another Way*, than *by the Door*. And then, Sir, if you be still of the Mind, you once were of, you will be put, in defending your former Paper, written against the Indulgence, to be obliged to Mr. Brown's Assistance; or to retract that: And that you may, with some Colour of Reason, restate the Inference, join with the Indulged, in saying to refute what is laid down for Grounds, in the History. But 2^{dly}, This is a rare Way of reasoning in you, That, not only without ever stating the Question, you come to a downright contradiction, and offer to give your Grounds for it: But you never so much as offer to solve the Argument, brought by the Author, you mainly contradict; and so you leave them all standing in Force: And it was wisely done in this; since they so natively flowed from, and followed upon, what had been so convincingly proved, and laid down for Grounds in the History, as they are neither bowed; nor broken by any Thing produced by you. Sir, do you not think, that all Men will observe this, to your Disadvantage? Really, Sir, as for us, to whom you address your Paper, having read the *History of the Indulgence*, we do not more wonder at your strange Confidence in the Case, than we desire to pity you, for being by your Rashness exposed your self to the contempt of the meanest Capacity of any, who

have read the History of the Indulgence; since they are thereby enabled to answer all that, which you may think only unanswerable in your Paper. 'Tis like you will be angry at this: But, Sir, my Friends and I judge our selves Debtors to you for Pity, in the Case, whatever you think: And in this, I dare be bold to say, we are more ready Friends to you, than all the Party, you offer to Patronize; however they may applaud you, and puff you up by their Praises, as if you had, but what you have said, silenced all, who would offer to move the Tongue, or mutter against them.

But to come to your Grounds, of which you are pleased to say in Bulk, "They make an undeniable Disparity; and that they are such as, you humbly judge, can never be applicable to these." *First* (say you) these, who are Prelatick, have been, for the most Part, so known to be both ignorant, and scandalous in Practice: *Ergo*, &c.

Answer. Sir, you will easily believe, I have but little Appetite; and Pleasure to plead for profane and ignorant Curates, or to speak any thing which may reflect upon the Persons of some of the Indulged, whom I know to be gracious Men, (though I know not all of them:) As I am only unwillingly driven to speak to this Ground, of all the Grounds you have laid down: But, since the Interest of Truth requires it, and you put this as most formidable, in the Front of your undeniable Disparities, I dare not let it pass. You lay this Ground then, to make it intire, (for you give up the Half of it only) is this, *These, who are Prelatick, are for the most Part Profane, Ignorant and Scandalous in their Practice*; therefore they should not

heard: Whereas the Indulged are Learned, Pious,
 &c. Ergo, They are to be heard. Sir, you did well,
 to put this in the Front, to fright us into a Silence:
 seeing you are sure, such who have any Love to
 Holiness, wheresoever they find it, with all the
 Faults that follow the Persons, will be most loath
 to contradict you in it: And as this is the com-
 mon Charm, whereby many well-meaning Per-
 sons have been enchanted, and carried away, with
 an Impliciteness, to follow these Men; So the Men
 themselves are much confirmed and hardened in
 their Course of Disloyalty to Christ, by having
 this pleaded, by you and others, on their Behalf,
 and noised through the Nation; that because of
 what they are, as to their State, therefore they are
 to be carried unto, and complied with, as to what
 is in their Practice, far otherwise, than these of
 whom you judge you have Ground to deny, what,
 with so much Confidence, you assert of them:

But to come to your Ground it self, *First*, I say, I
 verily believe, upon 2d, and more serious Thoughts,
 the Sandiness of this Foundation, and the obvious
 Want of Solidity (yea, Shew of Reason) that is in
 it, would impose the Necessity upon you of making
 an Apology, for having mentioned it amongst
 your undeniable Grounds: For, *First*, What, I
 pray you, is here concluded by you? Not the
 Thing denied, and in Debate; and how then can
 the Ground be undeniable? For that is an Univer-
 sal, betwixt the Indulged, as *such*, and the Curates,
 as *such*: Now all that you adduce, for your un-
 deniable Disparity (as you confidently phrase it)
 is, that for the most Part the Prelatick Curates are
 such and such. Well then, Sir, this Ground of
 yours does not hold, and is not undeniable, as to
 that

that Part of the Prelatick Party, who are not ignorant and scandalous; but plainly yields, that these as well as the Indulged, are to be heard: And for the Strength of your first Ground establishing an undeniable Disparity, is, *That if Men be knowing and free of Scandal, whether Prelatick, or Indulged they ought to be heard.* Now, Sir, is not your Conclusion, to wit, *That the Prelatick Curates are not to be heard, but the Indulged are,* rarely made out by a Ground, which only excludes some of the One because of the Want of these Qualifications, which you take for granted to be in all the Other? For what doth more follow upon your undeniable Ground of Disparity, than that *the indulged Men;* because, supposed it to be so and so qualified *are to be heard?* And *some Curates,* because you dare not exclude them all from sharing in the same Qualifications, *are also to be heard;* yet and rather to be heard, according to the Greatness of their Parts, beyond some indulged Men, and their Freedom from Scandal? Is not this a rare Way of proving an universal Conclusion? Or do you not see how ridiculous this Ground will appear to Persons, who ponder Things?

But 2dly, However there be enough said, to prove the Sandiness of this your Foundation; yet, if you Reason thus, then I shall infer upon you, (neither can you fence off the Inference) that some of the Bishops and Curates are as soon to be heard, as any indulged Men in Scotland; for you cannot deny that Bishop Lightoun, Mr. Rait, Mr. Menzies, &c. are not only Men knowingly able, beyond many indulged Men in Scotland: But also, not only not Scandalous, but, you very well know, that for Esteem for real Godliness, there is not one among

amongst all the Indulged; or Non-indulged in Scotland, who is, or was of greater Repute for Piety amongst the Godly, than these have been: And why these should be, by you reckoned Scandalous; for you say nothing, and your Ground is no Ground, except you say this.) because turned *Pre-quick*; and the other not Scandalous, while manifestly Compilers with *Erastianism*, is that which will put you to some Difficulty to render a Reason for: For indifferent Men will not, or cannot see a Reason; and they will not judge themselves obliged to believe it, upon your naked Assertion, while Conviction, Reason is wanting. 3dly, Do you not consider, that the Ground you lay down, to make it support your Inference, must run thus, *All the Prelatick Party acted impiously, ignorantly and scandalously in coming in by the Bishops; and therefore acting in this Manner, are not to be heard: But the Indulged, in that very Act of coming in by the Indulgence, and continuing to this very Day, have the virtue of that Indulgence, to Preach, acted Piously, Wisely, and free of all Scandal; I say, to make your Ground good, and for fixing an universal Difficulty, and undeniable, you must say this; and when it will not only undeniably say all that you would have it, but much more; (and so says nothing:)* For then you are to Repent, you ever were against it; since these Men acted knowingly and piously, in what they did; and you are to Repent, you did not embrace it too: For, if they acted piously in that Deed; then you sinned, in not acting, as they did, or acted peevishly, being only withheld by a Scruple, which argued Ignorance, that true Tenderness. Now, Sir, what do you say of your undeniable Ground? For it must

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say, if it speak Sense, or support your Conclusion. That as receiving, and entring, and continuing they acted, and do act Piously, and not Scandalously. For you know, that it is not the Question *whether the Accepters were Pious or not?* And so that it were ridiculous to plead from it, as a Ground; except it be laid down thus, that *as acting, so accepting, so entring, and so continuing they acted, and continue to act Piously, &c.* 4^{thly}, Do you not consider, Sir, how that, for making the Conclusion equal, as to both, whether as to the *being heard, or withdrawn from*, in the present Debate, there is something to be attended unto, besides the Qualifications mentioned here by you, and that is, an Equality in the Lawfulness and lawfulness of the Way of their Entry: For, you know, you will not deny, but there may be such and are Men, both for Piety and Parts, equal unto, if not beyond, either any of the Prelates Party, or the Indulged, who could not, because of some other Want, be heard or owned, as the Ministers of Jesus Christ.

5^{thly}, Give me leave to tell you, I though myself, and other tender Men, would have reason quite contrary; for, if you grant the Indulgence a sinful Course; and Act of high Disloyalty to Christ, as King of his Church, which you do: Then this Disloyalty is, from the Goodness of the Men, aggravated to a Hainousness beyond the Conformity of Curates to Prelates whom you judge to be scandalous Persons: Whether is their Grace, or Goodness, any other way to be pleaded, in the Case, than to the Aggravation of the Guilt of their Acceptance.

This is sure the Way the Scripture takes; that can

is the Way every Teacher, *Taught of God*, takes, dealing with those, whom he instructs; and this the Way the Spirit teaches every serious Soul, deal with his own Heart: For *David's Adultery and Murder* is of a crimson Dy, beyond what could have been in the same, in *Pharaoh*: and so, Order to their Recovery out of a Sin, so hateful and hainous in it self, and so hurtful to the whole Remnant; your self and all the Godly are of Brotherly Tenderneſs, to seek to ſave and ſeue them with Fear, *as pulling them out of the Fire*; and to put a greater Diſcountenance on them, than one the Curates; if you eſteem them better, and more pious. But, *6thly*, I muſt tell you, whatever you think, or judge of it (beſides the utter Impertinency, obvious to any conſidering Man, which is in this Way of Arguing, from the Goodneſs of a Man's State, and becauſe he is a gracious Perſon, to the Goodneſs of an Action, &c. theſe few Things further, to ſober you, in the Caſe, and to ſilence you for the Future; ſo as we ſhall not be ſtill deaved with the Din of this Impertinency. *1ſt*, That the Godlineſs, of ſome of the indulged, of whom you and others, who plead conſtantly from this Argument, do mean, hath been ſo made uſe of by the Pleaders, as (beſides the uſeful Prejudice redounding to the Perſons, thus pleaded for, and patronized) the Cauſe hath been more prejudged thereby, than ever it could have been by the Profanity of all the Prelates, and their Curates. You muſt ſhut your Eyes, ere you deſire this; ſeeing there is not a ſerious Perſon in the Nation, not inebriat with the Indulgence it ſelf, who cannot demonſtrate this; and if you ſee, that cannot eſcape the Obſervation of very ſharp

low Persons, why doth not this stop your Mouth? Why would you stupify the Accepters hereby, into an Oblivion of their Guilt, and besot others, and charm them out of their Senses, by such Arguing?

2dly It is strange, that you and others have not been, long ago, pleaded out of this Pleading, by the Observation of his terrible Pleading against the Acceptance: For, it hath been observed, what a withering Wind, from the Lord, hath accompanied it, in all the three Kingdoms; as his Witness and Testimony against that unholy and ungodly Deed of these otherwise holy and godly Men. And I must add, in the 3d Place, That because of this vain Boast, it is to be feared, His Blasting of them, and his Deserting of them, shall be more and more conspicuous; and that some Thing, in his Way with them, shall be seen declarative of his Displeasure against their Course, beyond what shall be found, in His just and holy Severity, against the Prelatical Party, whom yet the Vengeance of a broken Covenant shall overtake. Nay, alas! is not this, in their great Part, already accomplished? can you doubt of this, Sir, or will you deny it? when the whole Nation and the World must hear it; That that late Meeting in *Edinburgh*, calling itself a general Meeting, or Assembly (tho' I hope never to look upon it otherwise, than on an *Erastian* Synagogue; nor to be hum'd, or ha'd with, I know not what, out of this Perswasion) when it was moved unto them by a serious Minister, (*viz.* Mr. *John Blaketer*) sensible of the Wrongs done to Christ, that they would as the first Haste, and the greatest Haste, seriously search themselves, as before the Lord, to search wherein they had provoked him, and made Defection, in sinning

ing from Duties, in ceding and yielding, and being
 unfaithful to their Master, in not withstanding, and
 giving timeous Testimony against the usurping Ene-
 my: And having found out these Sins, which the
 Lord seemed so evidently to point at, as ever they
 expected a Blessing upon their Assembly, to sist all
 Procedure, till Time was solemnly set apart for
 Humiliation and Mourning over what was past, and
 seeking of the Lord a right Way, as to their future
 Carriage. I say, when this was moved to them, it
 was twice cried out by some, *Divisive, Divisive*;
 and by others, *Come let us unite*. Now, Sir, what-
 ever you judge of the Persons State (wherein, I hope,
 I am not behind with you) Yet, without craving
 your Leave, I must tell you, This hath somewhat
 of Horror in it: It hath to me some Speciality of
 Ungodliness, of a Desperateness in Defection, like
 that, *Jer. ii. 25.* and is declarative of his Displea-
 sure, in deserting them, to decline so clear a Duty,
 and to Tush at it, with a *Divisive, divisive*, in to
 clamant a Case, beyond His leaving the Prelates and
 their Curates, to all their Profanities. I really
 judge, no gracious Man will hear it, and consider
 it, but he must see a Hainousness in it, in many Re-
 spects, beyond all the Adulteries, Whoredoms,
 Drunkennesses, that are to be found amongst the
 Prelates and their Underlings. And as Desertion
 from the Lord was written upon all their Acts; so,
 if *Daniel's* Reasoning hold good, Chap. ix. 13, 14,
 compared, it shall be found, That this hath a clost
 Connection with the Ruin that is approaching; and
 that now *the Lord is watching over the Evil, to bring*
it upon us; when even our Seers, notwithstanding
 of all He is threatning to bring upon us, *have resu-*
red to make their Prayer before the Lord their God;
 that

that they might turn from their Iniquity, and understand his Truth. Now it is that we may prepare ourselves to have the Curse of the broken Covenant poured out upon us. Lastly, Sir, As to your self, and others, who have flattered them, by this Way of Arguing, into a Stupidity, and Oblivion of their Wrongs done to Christ; yea, and have encouraged many, who once seemed to stand aloof from that Course, to rush into the same Snare; As it is evident from the Complexion, Conclusions and Course of these late Assemblers: And would fool us with Sounds of UNION, PEACE, HEALING, into a Sameness of Sentiments with your self. I dare not forbear to tell you, That I am afraid, that God shall charge you with their Guilt, and with all the dismal Consequences of their Course; with all the sinful Fallings-off of the poor People, either upon the Right-hand, or upon the Left. Nay, if Men so gracious and judicious, should charge you with these, you may well wrap up your selves in a dark Cloud of Words, thereby to make an Escape; but ye shall never be able to plead innocent. And really Sir, I cannot think on this Kind of Pleading and Palliating, after what we and they have done, and continue to do, but it brings that Word into my Mind, *Jer. ii. 35. Behold, I will plead with thee because thou sayst I have not sinned.* And this was the last Scripture that that faithful Watchman, Zealour Mr. Brown, spoke upon, in our Society; which is the distinct and clear, tho' dreadful Dialect of that Meeting: Of which I must say, once more, if you self, and the Brethren of the same Art, will seek to batter us, or boast us into an Union with them, by setting your self to perfume them, with this your Quintment, while living, *viz. They are godly Men* which

which you pour prodigally upon them, on all Occasions; and embalm them therewith, when they are dead: Yet the Memory of this Deed will make their Stink and ill Savour come up in the Nostrils of Posterity.

Alas! Sir, it were more like a Soul, eaten up with the Zeal of his House, it were more like the spirit that acted our old *Elijahs*, jealous for their Lord and Master, it were more like One, to whom the Mouth of the Lord had spoken, *for what the Land, and the Church mourneth, and is ready to be made utterly desolate; to be searching, and setting before our own Eyes, and theirs, in Order to the affecting of our Hearts, the Causes, which have provoked the Lord to write such bitter Things against all of us; and have particularly provoked him to desert so many, to a doing of that Deed, that abominable Deed, which His Soul hateth; and hath also provoked Him, first, to leave others, either to a deep silence, or to a faint Resistance, while this was done: and now, as a Punishment of that, leaves them thus to plead: Then, thus to be daubing, and doing that (which, whatever be the Intention of the Doer, is the native Intention of the Deed) which carries them into an Oblivion of their Defection, and all the woful Effects thereof; and is a raining Snare upon them; that they may, as they have done, proceed from Evil to Worse. Ah! Sir, let me again say, It would much better become you, to be calling them to Fasting and Mourning, for the Ungodliness that hath been in their Acceptance of that Indulgence; than thus to plead for, and palliate the Guilt of a Defection from the Goodness of the Persons; and persuade us to an Union with them, while they remain *Men of Imperswasion*, to relinquish their Course.*

Course. Have you ever read, or considered, *Hagg* ii. 11, 12, 13. Sure, you have forgot its just Import, if you have; and therefore, I again desire you to ponder the Place, for preventing your own Guilt in this Way of Pleading.

Sir, as I was unwillingly engaged to speak to this Ground, laid down by you; so the Interest of Truth hath constrained me to enlarge, and insist the more particularly upon it, beyond Design or Desire; Since by this one insignificant Way of Pleading, (whereof a Man should be ashamed, because it is so far from being a Ground, as 'tis utterly impertinent to mention it, in the Case being wholly extrinsick to the Debate:) The Truth hath been so much prejudged; the Men, which we should have reclaimed, so much hardned in their sinful Course, and so much hardned into an Obstinacy; and so many encouraged (as falling thereby from their first seeming Stedfastness) to fall in with them, and follow them, in these disloyal Practices; the serious Seekers of God so much distracted, and divided by these Courses: And the Pleaders themselves made most guilty of all the Sin of this Defection, and these Wrath-procuring and presaging Consequences of this Course; both, as directly carried on by some, and plaistered over by others. I say, Sir, These Things, and many such have drawn the preceeding Lines from me, to make you of them what you will. And so I proceed, to consider the Firmness of your Second Ground.

Your 2d. Ground runs thus, *Who stand* (say you) *in stated Opposition to the whole Government of the Church, and in their Principles, divide from us*

So as, on this very Account, the People were in Hazard to be poisoned in Doctrine, &c.

A N S W E R.

Sir, Because I am only sollicitous about Truth, I shall not carp at Darkeness of Phrase, or Indistinctness of Expression, too obvious here: Only bear with me, if I cast what you say in another Mould, that I may offer some Answer to it: And thus it must run, *The Disparity betwixt Hearing, and Hearing the Curates, and the Indulged Men, is undeniable; upon this Ground, That the Curates stand in stated Opposition to the whole Government of the Church, and in their Principles, are divided from*; So, as on this very Account, the People are in Hazard to be poisoned in Doctrine: And therefore, they are to be withdrawn from, and not to be heard; but the Indulged are for the whole Government of the Church; and therefore, this palpable and plain Disparity makes it lawful, yea, and indispensibly necessary to bear and own these. I hope, Sir, I have not undermined your Ground, to overturn it more easily, by casting your Words in this Mould.

Now, for Answer, First, Let me ask you, If you judge the indulged Men for the whole intire Frame of the true Presbyterian Government of the Church of Scotland? Then, why did you ever write against Indulgence? Or, next, If you do, and fancy Consistencie betwixt what you once said, and what you here assert, (which my Dulness cannot reach) then Mr. Brown will instruct, and convince you, that they have practically, or Pretences, in the Case, are not to be regarded) destroy'd true Presbyterial Government, by this Assistance. And, I suppose moreover, your self will say, That Presbyteries, Synods and Assemblies,

flowing from the Supremacy, are no more the Courts of Christ; because of that exotick Headship, that gives them a Being; than Episcopal Conventions or Conventicles are: And if you grant this, (as I judge you will readily do) then you must either answer all that Mr. Brown hath said (and I shall not here say it over again) for making it appear, that by their Acceptance they have indeed destroy'd true Presbyterial Government; and lay down more solid Grounds, or else your undeniable Disparity evanisheth to Nothing; and you will be constrained to yield, that Bishops-Curates, and Council-Curates are, as to this, in a Parity. Yea, and it may be upon a strict Examination; if this be the Rule, whatsoever of Disparity were pleadable, would rather seem to favour the Curates, in the Point under Debate, than the Indulged. But 2dly, Bear with me, Sir, to profess ingenuously my Ignorance, not knowing how to connect these Words of yours, with what went before; (tho' you seem to give them so Emphatick a Connection, as the Strength and Stress of your Ground, lies upon it) viz. *as on this very account the People were in Hazard to be poisoned in Doctrine.* Sir, it can be no Matter of Offence to you, if Men in the Dark grope after and guess at your Meaning (wherein if I mistake your cloudy and unclear Connection hath put me to these Guessings; and not any Design to wrong you, or wrest your Words, beyond their just Import.)

First then, either your Meaning must be That these, who are unsound in the Government of the Church, and differ from us in Principle as to that, are not to be heard, lest they poison the People by their Doctrine, that is, by persuading

the People, that the Government they own, and the Way of their Entry, is according to the Word ; (for there is a Doctrine of Government, as well as of other Things, pertaining to the making of the Man of God perfect, viz. This great Doctrine, that Christ is King and sole Sovereign over his Church.) And if this be your Meaning, to make your alledged Disparity undeniable, and make it stand on this Ground, you have two or three Things to do, if not four. 1st, To make it appear, that the Indulged are sound in the Matter of Presbyterian Government ; else (as was said above) you say Nothing to the Point : And it is a pitiful Begging of the Question, till you have made it appear, that all Mr. Brown hath said to the contrary (which you in terminis, contradict) is Nothing ; and you will say many Things ere you be believed in this : Nay, I do not think, you will ever suffer your self to believe it ; if you may be persuaded to ponder, without Prejudice, what he hath said. Or, 2^{dly}, That they are less active, in instilling and inculcating this Doctrine in the Peoples Ears, than the Curates. But the contrary is so manifest, that I shall not presume, you will assert it ; for who now, but they ? And you and others have patronized the Chief of them, into a Confidence of asserting, They had sinned, if they had not entred that Way. Or, 3^{dly}, That the People are less in Hazard to believe them, than the Curates : And, as this is contrary to Truth, in the Matter of Fact ; So, you would with Indignation hear it, or have it said. Or, 4^{thly}, If we can but preserve the People from the Poison of plain Prelacy. it is no great Matter whether they be poisoned with Erastian Principles, or not. I say, Sir, till you have made One,

or all of these out, your Ground is none; and the Parity is still transparent, in the Case, betwixt the Curates of both Kinds and Classes.

Or, 2^{dly}, This must be your Meaning, That the Curates differing from us, in the Matter of Government, the People are in Hazard to be poisoned by them, in the great Doctrines of Salvation and Godliness. And if so, your Ground is no Ground at all; Nor is it with any Gain to your Cause, here mentioned; for giving and granting, that the Episcopal Party, by their abominable Defection, after so much Light, to the Matter of Church-Government, may be led to apostatize into Soul-murdering Errors, and draw others with them: (yet, why you should take for granted, that the Indulged, who are guilty of so gross a Defection, and so great a Disloyalty to Christ, are secured against this Hazard; and that upon the same formal Ground, I see not.) Yet I judge, you will not venture the Standing of your Ground upon this, That a Person of the Prelatick Party cannot be found in the rest of these great Doctrines of Salvation and Godliness; for that will be found false in Matter of Fact, and so no true Ground of Disparity.

2. Whatever may be said about true, or false Doctrine, in another Case, (for false Teachers, who may ever be their Opinion, as to the Matter of Government, are not to be heard; the Rule holds here, *They are to cease to hear the Instruction, which causeth them to err from the Words of Knowledge.*) That's not the Question now; but the Debate is, as to their Way of Entry in the Church; And, if the Government of the House of God be greatly wronged by both, in regard of their Entry? as is made evident by the *History of the Indulgence*: Then it is manifest, how groundless you plead a Preference to the Indulged, by

in Point of Hearing, beyond what is due to the Episcopal Curates. But, 3dly, Sir, (which will lay you and your Ground, on which you judge you stand immoveable, level with the Ground) Let me tell you, and 'tis strange you consider it not, The Question betwixt us runs upon an Universal, And a *quatenus ad omne*, whether all the Indulged, and the Curates, *as such*, be in a Parity, as to being heard, or not heard; because of the Wrongs done to Christ, as King, and his Church, &c. in regard of the Way of their Entry? And you refound the Strength of your Disparity while your Ground is, *in terminis*, (about the Government of the Church) on this, That the Curates are not to be heard; because the People are in Hazard to be poisoned by their Doctrine; whereas, there is no such Hazard to be feared from the Indulged. Now, Sir, How have you concluded, and evidenced your *undeniable Disparity*, from that very ground, which you have left, while you come to raising it another Leg to stand on, *viz.* The Peoples Making in Hazard to be poisoned by their Doctrine? And yet, this Leg doth not support it either: For, if your, *SO*, be foudered (right, or wrong, it matters what) to support your Ground, of what Significance over all the whole be? And what is your Advantage? Therefore it only manifestly follows, *That some of the Curates are to be withdrawn from, because of Unsoundness in Doctrine.* But suppose them to be all sound, in the Doctrine of the Church of Scotland; then, your self being Judge, and your *So*, &c. (which is the Soul of your Ground) being appealed unto, they are as well to be heard, as the Indulged: Because the Hearers are in as little Hazard to be poisoned, by the Doctrine of the One, as of the Other.

Now

Now, Sir, What is become of your *undeniable Disparity*? For I have guessed at Two Senses, neither of which favours your Conclusion: And a 3d Sense I cannot yet fancy. And when you tell me of a 3d Sense, that will be more favourable to your Purposes it shall be considered.

Having shewed you the Weakness of these two Grounds, (the first whereof, *viz.* That taken from the Goodness of the Persons, is a Thing impertinent to the Debate: And your 2d, That they are sound in Presbyterian Principles, and for the Government of the Church, is a meer Begging of the Question. And yet on these Two depends, mainly, the Weight of all that you fill your Paper with.) I might slight the Rest. Yet, Sir, since, as the making out of your Seventh Proposal, is the All of your Business, and, 'tis like, is that, on which you place the All of your Confidence, in the Cause, so I shall, for Brevity, put all your Grounds together, and try the turning of your own Cannon upon your self. And since Arguing *ex concessis*, is the most sure Way, the Defender himself being Judge; I shall, for a Close, endeavour to make this out, That you have, by the Grounds laid down, passed Sentence upon the indulged, as Persons not to be heard; (I grant you 'tis beside your Design;) for here lies the Strength of all your Reasoning; You both give and grant the Curates are not to be heard, nor owned, as sent Ministers; Because, 1st, *Scandalous*. 2dly, Because, *Standing in a stated Opposition to the whole Government of the Church*. 3dly Because *their wrong Way of Entry, and Ordination*. 4thly Because of *their Breach of Covenant, and Guilt of Perjury*.

ry. 5thly Because, such as the People, out of the Conscience of their Obligation to their own Ministers, judge themselves obliged to disown. Lastly, Because, by hearing these, we homologate Prelacy; it being so particularly and peremptorily required of us, to bear them, as the Test of our Conformity to the Law, establishing the same. Now to reduce your Grounds to the Form of an Argument, it runs thus, Persons, justly chargeable with such and such Grossnesses and Guilt, are not to be heard, nor owned by the People of the Lord, as the Ministers of Jesus Christ; but are to be withdrawn from, by all who will not be found guilty of relinquishing of the good Old Way, and the Principles of the Church of Scotland. But the Curates are such; Ergo, &c.

The *Proposition*, and *Assumption* are both your own, wherein as you carry my Consent, so we are one, in the Conclusion. But now, Sir, comes your Difficulty, how to guard your self, and your Party, whom you essay, with so much Fervour, to patronize and protect against the Dint of your own Argument; which if you cannot do, they are bleeding to Death under the Blow of your Hand: And howbeit, you are confident, you have here said, on their Behalf, what cannot be gainsaid, or answered; yet, you must give me Leave for once, to wrest your Weapon out of your own Hand, or let you (by your Leave, or without your Leave) see how, in striking the Curates through the Sides, your Thrust is so Home, as you have struck your indulged Friends at the Heart; not considering, when you gave the Blow, how near the One was to the Other's Back. And my Argument, in Form, runs thus, *They, who are,*

thus and thus Guilty, are not to be heard, nor owned
 &c. This is your own Proposition, on the Firm-
 ness of the Connection whereof is founded the
 Weight of all your Grounds. And therefore,
 come to subsume ; *But the Indulged are such*, Ergo
 &c. I shall prove the Assumption by Parts. As
 to the 1st, Besides what I have answered above
 I say, The Indulged, A S S U C H, are *Most*
Scandalous : And for making out of this ; since
 it were but lost Labour for me, to essay to do that
 over again, which is so well done already ; I re-
 fer you, both for Information and Conviction to
the History of the Indulgence, where you will find
 from Page 112, and forward, how scandalous and
 offensive the Indulgence, and the Acceptation
 thereof, hath been, 1st, To such as refused it. 2^{dly},
 To such as had not the Offer thereof. 3^{dly}, To
 many of the Godly. Yea, 4^{thly}, To the whole
 suffering Church of Scotland : Particularly to the
 House and Field-preachers. 5^{thly}, To the Prelates
 themselves. 6^{thly}, To the Rulers (together with
 Multitudes of all Ranks, carried alongst with
 them.) 7^{thly}, To the Posterity. 8^{thly}, To such as read
 our Church Histories. And, *Lastly*, To all the re-
 formed Churches. So, according to this Ground
 they stand sentenced by you, as Persons no more
 to be heard, than Curates, since so many were
 scandalous. For Confirmation of the 2^d, *That*
the Indulgence is contrary, and opposite to our Govern-
ment, and Presbyterian Principles ; and that the
 Ruin thereof is under, and by the Hand of the
 indulged ; and how these who maintain the same
 are in their Principles divided from us : This
 this also be answered above, yet, for further Con-
 firmation, see the said History, Page 90, and

See likewise, for clear Conviction, in the Case and consider it, that you may be convinced how little this Ground, the greatest with you of all, will support the Greatness of your Confidence :) The whole first Five Heads, together with the 9th, but especially the 5th, wherein it is made evident, how Erastianism is hereby established, and the Usurper settled in the Throne of Christ, which he hath invaded. I say, Sir, See these Places, and consider them; and do not always trouble us with Blind, begging of the Question, and then building upon it; for, now you have obliged yourself to answer all, that is said in the forecited Places, and establishing your Ground; because, that failing, your whole Fabrick falls to the Ground.

For Confirmation of the Third, See the Answer to the Seventeenth and Eighteenth Objection. Page 127. anent their intringing of their former Ordination, and subjecting their Ministry Mens arbitrary Disposal. See likewise Mr. Wicks's First Argument applied to the Indulged, Page 136. See also the 2d Argument applied, *ibid.* likewise the 4th and 6th. And further read the whole 86th Page, of the *History of the Indulgence*, especially the 6th Particular mentioned Page 88; which also occurs in the 3d Head, concerning the Wickedness, to the same Purpose; especially from the 7th Particular, and forward, Page 93. Observe moreover, and consider the 10th Particular of the 1st Head. Page 100. And to close, see for a Parallel betwixt the Entry of the Curates, and the Indulged, the 3d Particular of the 10th Head, Page 108.

For Confirmation of the 4th, I desire you to read Page 106. and see, how it is made manifest, that

that the Indulgence is against our Covenants with God; and so 'tis likewise manifest that the Indulged are clearly, by their Acceptance, (what ever Curtain you will draw before it, to hide from the Eyes of the Men guilty, and of the World from whose Eyes all your Art and Industry will not hide it; for you shall never have his Approbation, boast of Peace, Serenity, &c. as you will, guilty of that bainous Sin of *Breach of Covenant* even besides other Things, because of this Acceptance: For which Guilt of Perjury, you conclude *the Curates are not to be heard*. For Confirmation of the 5th, read what is said, *Page 111* whereby it is made evident, how the Meetings of the People of the Lord are hereby prejudged; and consequently too, the Peoples cleaving to their own Ministers, who, for their Faithfulness, were thrust out, and are still for the same Cause pursued. See likewise for this, the 7th Head; as also, Mr. *Smith's 3d Argument* applied, *Page 137*. Likewise consider the 5th Argument, *Page 158*. Finally for Confirmation of the 6th and last, see the Application of Mr. *Smith's 7th Argument*.

Now, Sir, you may, at your Leisure, consider how you have made more Haste, than good Speed, and see the Fruit of your Want of Foresight, and your fervide Forwardness; for by the Excess of your Confidence (tho' I know not on what, the Case, it is built) in writing your Paper, before you had read *the History of the Indulgence*, you have precipitated your self into a *Labyrinth*: For now you have brought your self under a simple and indispensable Necessity of answering the whole History of the Indulgence (The hardest and unhappiest Task that ever you undertook;) and

we given my Friends and me this Advantage
 er you, as we have, in the Sight, and to the
 onviction of all unbyassed Persons, Confidence
 say, *The Indulged have lost the Cause, by your plead-*
 : And I will (without Arrogance, I hope)
 ert, That I have argued *ex concessis*, and that by
 ur own Grounds and Grant, the Indulged have
 Preference, in the Debate, to the Prelatick
 urates; till you have given us a clear and con-
 ncing Answer to the History of the Indulgence,
 nd when you have done so, for Confirmation of
 ur Grounds, your Answer may come to be
 nsidered. However, take it not ill, I tell you
 Till this be done, we may, in much Sobriety
 d Truth, affirm it, that out of your own
 outh your indulged Brethren stand sentenced,
 no more to be heard, than Curates; and that
 r Opposition to them, *as such*, in 'tis highest E-
 ration, is justified by you: And every indis-
 cent Person, who ponders the Grounds of your
 pposed *undeniable Disparity*, will be convinced,
 w in this Haste and Hurry, you have dispat-
 ed a Friend with a Foe.

But, Sir, for a full and final Close of all, I
 ould at present say to your *7th Proposal*, (and
 ally it is needful for me to write it, since,
 whatever you apprehend, it is so very necessary
 you to have it, at this Time, told you) let
 e tell you, I know not to what to impute this
 ur Confidence, in giving us these, as *undeniable*
 : *Grounds of Disparity*, without ever taking Notice
 , let be answering, what was brought by the
 orthy, judicious, learned and truly zealous
 uthor, to make the Parity evident, and the Pa-
 llet, in the Case, a perfect One; (which is

such, to the Conviction of all of us to whom you address your Paper, and I hope, of Thousand (moe.) I say, Sir, I wonder at this Confidence and herein I am not alone: And, for a just Check, I remit you again to read, in the Places above cited, (for you have put me to the Pains to cite them for you) The Answers you will find there; and either make your future Silence confess your Grounds are razed, and you have been unhappy in your rash Undertaking, leaving before you looked; Or, if you will undertake to answer what he hath said, you may expect some will let you know their Thoughts of your Success in that Essay. And really, without prophesying, any may presage what 'tis like to be.

Moreover, Sir, I do much wonder that you do not judge, that some, at least, of the chief of the Grounds, brought by you to prove an undeniable Disparity, in the Case, do not so perfectly interfere with what your self have written against the Indulgence; as either some of your new Grounds do ruine all the Reason of that your old Paper, or your Paper doth raze your new Grounds to the Foundation: So that you have not only Mr. Brown to answer, (which I shall believe, when I see it to the Purpose done) but you have your self to answer and reconcile to your Self, and to deliver from your Self. Sir, having given you my poor Thoughts of that, wherein (if your Paper have any Strength at all) its Strength lies, I might pass the Rest in Silence, till you had perus'd, and pondered what is said, and returned your Answer; were it not, that you might suppose, and others might say, (however I had said, I had given you an Account of all that, which gives either Life, or Legitimacy

to your Design, yet) I had declined the Consideration thereof from some Conviction of its Unanswerableness: I shall now begin, where you begin; and so follow you in your own Method.

Your Paper then, is made up of *Concessions, Propositions*, and something by Way of *Conclusion*: all which fall now to be considered, and that with a reference to your Scope; at which I shall begin, *z.* At your *Union, Peace, Healing, &c.* And here, give me leave to ask you First, in Sobriety, this Question, How comes this to pass, that writing to so many of us, whom you Name particularly, and I may say, to Thousands moe, (for you address your Paper to *all concerned*, as you phrase it, *on our Account*) you spend, through the Whole of your Paper, so many Words about Peace, Union, Healing, &c. without ever defining from Scripture, what Peace and Healing you would be at; and from which your whole Paper supposes us to be averse and alien? Sure, Sir, no indifferent Person, reading your Paper, and seeing how this in general Terms inculcate, but they must judge, That this is either done on Design to make us Odious, as the fiercest Furies and Firebrands alive; so that no Water brought from the Sanctuary it self, can cool us or quench our Flame: Or, (because I shall be far from suspecting you of such a bad Design) many sober and serious People will, considering what a Character we have gone under these many Years, be apt to think that you have really found so much wild-fire and Fury amongst us, as you have been given, beyond your Design and Disposition, to cast your self so much, in labouring to cool us; and to have been under an indispensable Necessity, to Legate what you observed in our Way, of discovering

ring those Things unto us, as Persons at whose Door you are clear to lay *the Division of the Church of Scotland*, with all its dismal Consequences; (for at whose Door soever this shall be found, with them shall all these Consequences also be lodged in Despight of all the vaine Palliatings of such, as would plead them innocent:) And that with this Aggravation, that unless we comply with your *Healing Methods*, (Oh! when shall such healing Methods be fallen upon, as will be found hallowed Ones; for, alas! Unhallowed have our Healing Methods hitherto been; and they still continue to be what they were; Nor doth your Paper convince me of the Contrary, but confirm me.) we have after the Evil of our Way hath been discovered to us, first in your Paper, and then in the Pulpit proved irreclaimable in our Course, to the rending of the Bowels of the Church and a sadly broken Remnant; and continue to be the veriest *Salamanders* of the Age. And therefore, Sir, since this is so obvious from the Complex of your Paper, in order to the clearing of our selves, before all Men (tho' we might in Silence, make humble Appeal to Him, who is a God of Judgment, and by whom All things are weighed, Whether in this Matter, Iniquity be not cast upon us by such, who, I shall not say in Wrath do hate us, but unjustly accuse us; and whether this Thing be not amongst those *many Things*, laid to our Charge which we know not Suffer me to tell you, in the First Place, That Necessity is laid upon me, upon this very Account to speak a little Home to many Things in your Paper, which otherwise, at this Time, I would have past in Silence; So that the Interest of Truth whatever may be thought of me, hath imposed

the Necessity upon me ; and the clearing of some
 gracious Persons, loaded with this Calumny.

2dly, Sir, I assert it, (not only as my own
 judgment, and the Rule, according to which
 I desire this Day to walk ; but as being more
 convinced, it is the Rule according to which
 I come, to whom you direct your Paper, do indeed
 more walk than many of these, who talk of Peace,
 healing, &c.) That we look upon a sinful Di-
 vision and Renting of the Bowels of the Church,
 as a Guilt of a more Crimson-dye, under whatso-
 ever Colour, and with whomsoever it shall be
 found, than many other gross and crying Abomi-
 nations : And, as we can, we joyn in crying to
 God, that the accursed Thing, which hath made
 this Division, may be taken away ; and that
 these *Men of Division*, our Indulged, may see what
 they have done ; and that He would, in Mercy and
 tenderness, rebuke the Impudence of such, who
 while they shelter the Men, who have made the
 Division, and would be cried up, as the Men of
 Peace, spare not to load others, still crying out,
Division, Division ; while they neither do, nor de-
 sired to discover, who the Men are, who, *by going*
from us, have made the Division. 3dly. Sir, as I
 told you, It was the Matter of my Wonder, how
 you came to write, with such a Height of Con-
 science, for this Soudering Design, without ever
 considering what had been said, in *the History of*
Indulgence : So I think strange, how you never
 took notice of what hath been said, for Peace and
 Union amongst the Remnant, in that poor little
 piece, called *the cup of cold Water*, which I only here
 mention, to let the World see we are not behind
 you, in our Desires after a Peace, which hath

Trnth

- Truth for its Foundation, and Righteousness its Attendant; and it had been but Equity upon your Part, before we were insinuate to be (from the Complex of your Paper) most unpeaceable Persons, to have excepted against the Qualifications of that Peace, held forth there: As also the *Postscript* to the *second Letter* about the Cause.
- Sure, however you may have said it better; ; you have not said More, (if so much) in all your Paper, for Peace, as you will find said there. Sir, I am unwillingly driven to mention either that poor Pamphlet, or Paper; but your Way has imposed the Necessity upon me. *4thly*, Sir, my Friends and I grant you, that Peace, Union, Healing, &c. are not only Things most Lovely in Sound, but most Sweet in their own Nature. For, *how good, and how pleasant is it, to see Brethren walk together in Unity*. Yea, how pleasant is it! How comely and Gospel-adorning, to see Brethren, the Subjects and Children of the Prince of Peace, and of the God of Peace, live and converse together upon the Earth, as those, who shall dwell together in Heaven! And I am sure, he shall be
 - great Stranger to *that Peace of God, which passes all Understanding*, who is wanting to promote the Peace amongst Brethren, which is so precious in itself, and so much pressed, and perswaded unto, by the God of Peace; and all these Arguments and Perswasives made ponderous, piercing, and endeared to us, by Him, on whom *the Chastisement of our Peace* rests.
- But Sir, I must tell you, because this Peace is a
- Odour of so sweet a Savour, there is the utmost of Care and Caution to be adhibite, in compounding it of the right Ingredients: And because it is so precious, when pure, and of so much Value

all Men in their Pleadings for it, and Pretendings; to it, would take heed, that they stamp not the King's Image (if I may say so) upon base Bullion; and so make themselves guilty of *Lese-Majesty*. Sir, here, at this Time, I shall sublist, since I will have Occasion to speak to this Matter afterward; only I judged my self, since you highly pretend to this Peace and Union, and deal with us as most unpeaceable Men, obliged to premit this.

Next, I tell you, Sir, that by what is already said, and by what is to be further said, I am content to stand at Truth's Tribunal, and have the Cause tried, whether you, or we, from whom you differ, and in managing of which Difference, you have shewed so much Keenness and Heat, be the Men of Peace. And so I come to consider, in order to this, the rest of your Paper:

You premit to your *Proposals* some *Concessions*; both which you say, *You have written them under the present Constraint of Light, so as you durst not, though they were your dying Words, with Peace and Quiet of Spirit retract here.* Answer, I shall be far from questioning your Singleness and Sincerity in what you say: But, Sir, give me Leave, soberly hint these Things, in the Case, which I would have passed in Silence, were it not that, in your publick Sermons, (as well as in your Paper) many of your judicious Auditors have observed, how, and with what Height of Confidence, you have substitute your own Assurances of being right, particularly in the Matter now under Debate, instead of Scripture-proof and Reason: And I must tell you, It hath been no small Grief of Soul to some the more serious, to find themselves charged to believe what you said, as the undoubted Truth

of the Lord ; and charged in his Name and Authority, to receive it as a Message from him ; while they found, instead of all other Probation, great Things spoken of your Assurance, that, in what you said, you had the Mind of Christ : Yea, while they not only did desiderate Scripture Truth, for the Ground of this your Assurance, but were from the very Scripture brought to differ from you ; and are ready to render you a Reason, when asked, of their Dissent. Secondly, Sir, I grant you, It is the great Commendation of a Gospel Minister, that he be fully assured, that the Things he delivers, in the Name of the Lord, be the undoubted Truth's of God : And besides, what a Happiness is it for a Preacher, so to preach, and so to perswade, as *being himself persuaded of God ; and to speak, because he believes ; and to have the Things, which he speaks, impressed, and ingraven upon his own Soul ; that so his Soul may be in what he says ; whereby he is in the fairest Capacity to make the like blessed Impressions upon the Souls of those, who hear him ? This is to speak the Oracles of God.* But, Sir, Our objective Assurances do best in Publick, or in our Papers : It is not our subjective Assurances, that will prove any Thing, or send the Hearer away convinced. The Assurance, that will only convince, and ought to be adduced for Confirmation of what we assert, is full Assurance of Knowledge, that is, a Setting the Word of the Lord before the Eye, and a Producing our Master's Word and Warrant : For as this is that, which gives a Minister Confidence, and to Ministerial Boldness ; So it is that, which gives the Hearer Clearness, and commends what is said unto the Conscience. Now, Sir, Tho' you say, *you have*

written these Things under the present Constraint of Light, &c. Yet you must give me Leave to say, I see not the Light of Truth in what you say; so as to constrain me to acquiesce in your Conclusion. You have had some of my Exceptions, given in already; and you shall have the rest in what follows, not only to demur my Assent, but to carry me to a clear Contradiction to your Scope, as you propose it, press it, and perswade to it. But, as I am unwillingly drawn to mention this, so I shall not insist: Only, Sir, it were good for you and me, and all who take upon them to speak in the Name of the Lord, to be very sober in the Case; for the Serious and more Judicious, whose Conscience can only be overawed with, and acquiesce in a *Thus saith the Lord*, will be much more stumbled, than edified with a Height of Confidence, when they miss this. And withal, Sir, we are hereby put to a great Disadvantage; for if, upon Search and Trial, after the publick Profession of our Assurance and Confidence, it be found, we have been in a Mistake; will not Men say of us, That a *deceived Heart* had turned us aside; and that we never run so fast foreward, as when we leave the Truth behind us? Oh! Sir, The many Disadvantages, which accompany this Way! Yea, the great Displeasure our Master has at it! Because, thus to deal with the Consciences of Men, exceeds the just Limits of our Ministerial Authority, which is a Declarative only of what is the Mind of Christ, who gave us our Commission; should make us very sober, in the Case, and circumspect: And, if, in Christian Confidence, the full Assurance of Knowledge doth, in its own Nature, antecede the full Assurance of Faith, and the full Assurance of Hope; much more ought it to do,

in our confident Delivering of our Message, which we bring in the Name of the Lord. Take it not ill, Sir, that, before I proceed to what follows, I have dropt this: For it concerns you to consider it, and make your own Use of it; since, instead of being an Advantage to you, it is much observed, and much stumbled at, both by the more Judicious, and Tender: And so I come to your CONCESSIONS.

As to your First and Second Concessions *, I am so intirely one with you, and so fully satisfied therewith, as I shall say these Things of them. *First*, That they are Sayings worthy of all Acceptation; they are worthy of the Soul of a gracious Gospel Minister, zealous for his Lord and Master: They express what ought to be, this Day especially, upon the Soul of him, who for his Faithfulness, in Watching and Warning, will get the Testimony of a Seer indeed, and the Approbation of a *Well done, good and faithful Servant*. 2dly, I do frankly declare,

* *Viz.* As in Mr. Fleming's printed Paper, titled, *The Church wounded and rent by a Spirit of Division*, 1. That there must be no Coolness or Indifferency in any Interest of the Truth under the greatest Hazard, this being so invaluable, as there cannot be too dear a Purchase thereof; yea, that Truths comparatively small may be great in their Season, so as a Testimony thereto, with greatest Respect, is then necessarily called for, when a publick Opposition is made to the same.

2. This great Truth, of the *Visible Kingdom of Jesus Christ over His Church*, and its Independence on the Magistracy, and His being the alone supreme Head and Lawgiver thereto, is of such high Concern and Elevation, as we should not count our Life dear (if called of the Lord to be offered up as a Sacrifice thereon) yea, that a publick Testimony should be then more specially owned thereto, with a clear and distinct Sound, when so visibly opposed, as in this Day.

are, That in all the foregoing, and future Differences betwixt you and me, I shall be content to stand; and be judged at the Bar of your own two first Concessions. But, 3dly, I must say, (Oh! to say it, and write it with that Sense and Sorrow of Soul, that the Cause requires!) If these had been the Rule, according to which we had walked, as the Adversary had not thus, without Difficulty, destroyed the Work of God; so, it had prevented this explorable Division amongst Ministers and People: that the walking by other Rules, hath ruined all, and us into a deep Defection; and hath had such consequences, as will provoke Him to pursue the courses, which have these for their native Fruit, with such a righteous *Revenge*, as shall be declarative and demonstrative of his Indignation against us. 4thly, Sir, I must profess to you ingenuously, I cannot forge, nor fancy a Co-existence betwixt these Two, and the Complex of your Paper; for, when they are smothered in the Rubbish of what follows, or they ruine your whole Fabrick.

I agree with you so far, in your third Conclusion* as to tell you, *First*, I am glad to hear you take Negatives a Cause of Mourning; and so, I hope some will mourn over their former Silence; and for the Future give a more distinct Sound, that they

Ubi supra, pag. 1. 3. That it must on all Hands be confessed, a sad Decay of a true publick Spirit, now amongst us, and of that Zeal, Integrity and Watchfulness for the Rights of God, and deep Impression of the Covenant with these Nations are so solemnly engaged to, as hath formerly been with too sad and unseemly a wearing out from former Impressions of Duty in this long continued Trial in the Church, and that Success which seems to wait on a sinful Course, for which all of us have Cause for being humbled before the Lord this Day.

they may have *Paul's Testimony, Act. xx. 20*
 27. And shew themselves, in their Ministry, Men
 of *Micah's Soul and Zeal, Mic. iii. 8. full of Power*
by the Spirit of the Lord, and of Judgement, and
Might to declare unto Jacob his Transgressions, and
to Israel his Sins; instead of perswading to an Ab-
 stractedness from these Things, for which we will
 be pursued, as Acts of high Disloyalty, and
 Breaches of Covenant with our God. But, 2d
 I say, to give it the Quality and Complexion of
 the former Two, it should not only have been set
 down in such Negatives, as, *a sad Decay of the*
publick Spirit now amongst us, and that Zeal, &c.
 But, while you close it, with a *being deeply humble*
for this, &c. you ought also to have joined them
 with a *falling from first Love, and first Zeal, and*
first Works; and shewed how our falling in to
 and following actively Courses, whereby a Defection
 hath been carried on, is Matter of bitter Mourn-
 ing and Lamentation: And then you had held
 our Eye the Indulgence, and all the Means used, and
 Methods taken to hide its Wickedness, till our Eyes
 had affected our Heart, for the Defection, and
 Disloyalty of both; and would have perswaded us
 to have looked upon both, with the Tear in our
 Eye, as a righteous Punishment from the Lord
 for not having been *valiant for the Truth, in the*
Hour and Season, when called to contend Earnestly
for it. But, because the Sequel of your Paper will
 give me often Occasion to speake more fully to this
 I have only said so much here, as thereby I may
 have the better Access to put you in Remembrance
 of it hereafter.

Your *Fourth Concession* runs thus, *I would hope*
(say you) this will not be under Debate, that an

your for a safe Union. (and without any Prejudice
the Truth) amongst these, who have been helped in
is Day, to witness and suffer against Prelacy, and
One in the great Concerns of Truth and Godliness,
both a commanded and indispensibly necessary Duty,
and will be found as expressly charged upon us, as any
I know in the Scripture.

Answer. Sir, we are agreed, providing, First, If
you will agree your fourth Concession stand before,
and be examined by, and judged, after Examination,
at the Bar of your First Two Concessions:
2dly, This of all your premittted Concessions,
that One, insisted upon, and dilated in your
Proposals; I shall not say more to it here, till I
come to consider the Proposals themselves, than these
few Things; for, as I observed, your 3d was very
defective; so must I tell you, that I look upon this
also, as very defective, and (when I consider what
follows in your Paper) very dangerous: For 1st,
nothing is here mentioned, to prevent Mens being
lulled asleep, into an Oblivion of the Wrongs done
Christ and his Church, by all of us: But as, if
we agreed amongst our selves, Therefore we were at
peace with God. 2dly, Nothing is here hinted,
which may prevent our Uniting on these Terms,
which may prove a Continuance of these Courses,
displeasing to God: Nay, alas! the Design of
the Paper, considered in it self (whatever be the
Design of the Writer) drives at this. 3dly, No-
thing is here said to Caution, lest, by this Union,
the Door be set wide open, for Encouraging such,
as have a mind to it, to run and rush forward
the same Course of Defection: Nay, by the
contrary, they are much encouraged, when they
perceive, how, when they have done this, which will
be

be found a Thing, that his Soul loatheth, there will be some still to plead for Union with them, and applaud them, as faithful to Christ. *4thly*, That the Union in our Case, is not proposed, and pressed upon Grounds, and accompanied with Motives, to persuade to a Mourning over our former Mis-carriages, even in our miserable (though magnified) Unions; So, to provoking one another to Wrestling-work, and a contending valiantly to recover the Ground, we have so basely lost.

Withal, Sir, I wonder at your Mentioning *Mens being helped to suffer against Prelacy*, without Mentioning of *Erastianism*; Since you knew, you would observe This: And how comes it to be permitted by you, as a Concession? Since you knew well, that on the Disloyalty of the Indulged to Christ, is founded all the Debates betwixt us. Next, Sir, If I might without Offence advise you, it is my Judgement, that our great Suffering notwithstanding Prelacy, should be well cautioned. Especially while, *1st*, It is manifest, the Ruin of the Presbyterian Cause is under our Hand, and we may look upon all, that hath befallen us, as a righteous Stroke, for our not withstanding with more Zeal, Valour and Confidence, this Overturner of His Work, and his setting up of these Misers, the Bishops, as Court-ministers. But, *2dly*, As I am far from derogating from, or thinking little of the Sufferings of many gracious Ministers and Professors. So, I cannot but Observe it, That Union is principally pleaded for with them, who have not been the greatest Sufferers. Nay, 'tis but too notorious, that not a few of them have not been wanting to smother, darken, and undervalue the Sufferings of these, whom He eminently owned, supported and

honoured

honoured, as true Martyrs for the Cause of the Church of Scotland. And *Lastly*, I must tell you, that the Sufferings, that not a few of the most serious, straight and single Owners of the Cause have met with, and do still meet with, from these, have been less portable, yea, more-unsupportable than all they could have met with from the hated Enemy.

Your 5th, runs thus, *That there may be Differences* (say you) *in a purely reformed Church, in Matters of Truth, consistent with mutual Edification; and without any Division or Breach amongst such; and that such will be still here, whilst we know but in part.*

Answer 1st, That these will be, and must be born with, while we see but in Part, and know but in part, I will easily grant. But 2dly, I can not but take special Notice of your Expression, in the present Case, of *a purely reformed Church*: What, Sir? Given upon the Supposition, we were delivered from Episcopable Prelacy, Durst you say it? Durst you think it? That our Church were purely Reformed, while Entry into the Ministry, did so clearly run through the Channel of the cursed Supremacy, as doth in the Case of the Indulged? And would you judge, that they were Church-dividers, and Enemies to Gospel-union, who would stand aloof from, and witness against all Compliance with these *Comers with the Usurper*, in his Usurpation over the Church? Sir, I tell you, the judicious Reader will observe this, as a great Lapse at least, if not worse: And it will also be observed, when the whole of your Concession is considered, that you can not escape at that ordinary *Postern*, as if your argument were *a majore, ad minus*; for your Pas-

sage at this Port is cut off by your own Hand
 and there is no Place left for that Evasion ; as is
 obvious to every One, who considers your Conce
 sion. But 3^{dly}. I tell you, I agree also with you
Fifth, provided by what follows, you do not throw
 its Face in its Neck, to such a plain Pleading for
 Peace and Union, as the Cause, under this Colour
 and Cover, be thereby lost ; and that this Concession
 be not stretched unto a Dislocation ; so, as under its
 plausible Pretence, such an Oneness and Intimacy
 should be contracted, and kepted up with the Men
 who have made this Defection, and have to their
 Reproach and Shame, and our Grief and Sorrow
 let go the Word of the Church of Scotland her Pa
 tience ; as may lull them asleep in their Course
 Which, to be plain with you, hath been the clear Call
 in the Carriage of most of the Non-indulged, to
 wards the Indulged, to this Day ; and which is the
 All and Sum of what your Paper natively tends to
 and which hath had most dismal Effects upon
 those Men : For, by this Course and Carriage,
 not rebuking and admonishing them, and in
 discountenancing of them, as it became Men of Zeal
 for a wronged Christ, they have been hardened ; yet
 have been made high and haughty, in the Defence
 of their Defection, the more Serious stumbled, who
 observed both their Way, and the Way of such, who
 have pleaded, as you do : Many Professors, con
 curring also with such as gave this Countenance
 the Indulged, incensed into a Rage against Persons
 more Righteous than themselves ; and under this
 plausible Pretext of Union, Peace, Healing, &c.
 The Pleaders have, beyond an Apostasy, made them
 selves Partakers of other Mens Sins, and such Sins
 as in them and us both, are like to be pursued with
 sudden

considered.

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adder and sore Destruction. Ah! Who shall we, when the Lord doth the Things which are relaged, and procured by these Courtes! Sir, consider it in Time, see it, and sorrow over it, before it is too late.

Your 6th runs thus, *This Concession*, (say you) *hope, may not come under Question, that it is a Part of your Guilt this Day, our not being more suitably affected with both the Sin and Judgment of this present Rent and Division, as we ought; when our Master hath so expressly told, that a Kingdom divided against itself cannot stand, and no less thus threatned than the utter Dissolution of such a Church.*

Answer. 1st, Sir, I am so far agreed with you in this, I am content to give it you under my Hand (and am sure not only they, whom you have named in your Letter, but many, who are branded, as offenders, as in other Things, so in this, are branded me) That I look upon it, as my Guilt, for which I desire to ly in the Dust before Him, that I am not more suitably affected with the Sin and Guilt of this present Division. O! to be affected with the Trembling of my Bowels, and the Pouring out of my Liver upon the Earth, at the Sight of Brethrens eating and devouring one another. Count it much who will, I desire to have it for the Matter of Mourning; for I cannot look upon this Rage, to be found amongst so many Ministers and Professors, and these Rendings otherwise, than as the forerunners of our Ruin: And that in us it shall be exemplified, when he hath in his Anger divided. He will no more regard us. But withal, 2^{dly}, Judge, Sir, that you may not mistake me, There are some Divisions, whereof Christ owns himself to be the Author, Luke xii. 49. *I am come to send*

Fire upon the Earth (saith He) and Verse 5. Suppose ye that I am come to give Peace on Earth? tell you, nay; but rather Division. And for such Division, we ought to be so far from refounding the Ruin of the whole Church upon it; as we are to bless the Lord for it, in the declining of the Church: And conclude, if that Church have any Token for Good, this is it, That there are in a Few, who dare not, under the Pretext of Union with their Brethren, go alongst with such Courses as either are in themselves deep and desperate Defection; or, smell of detestable Neutrality, or direct encouraging to persist and proceed in the Courses: But are much bold, in their God, though feeble and few in Number, to oppose themselves to the utmost, against these Courses; however, because of that, they be held forth, and hated, *Men of Contention, who cast Fire into the Sanctuaries and burn up all the Synagogues of God, in the Land.* And I suppose, Sir, you look upon your self, as no Church-divider, or Enemy to Gospel-peace and Union, in that you did not comply with Prelacy; but did Divide from those; and that were no Unpeaceableness of Spirit to bless the Lord on your Behalf, who gave it you, in that Hour, to divide from the Men of that Defection. But further, Sir, whatever your Opinion may be, as I judge it a Mercy, there was a dissenting Party, from the *publick Resolutions* of our Church (how ever they passed with their Brethren under the Name of Church-renders, Dividers, and Church-ruiners; yea, what not?) So I judge it a Mercy, that to this Day, there hath not been wanted some, both to witness against the pitiful Dissension.

ty of the Indulged, and their Course; and against those also, who, instead of faithful Witnessing against them, for the Wrongs done to Christ (however they may chirt through their Teeth some Dissatisfaction with the Indulgence,) do yet really encourage them, in their Way, and strengthen their Hands; while under this Countenance and Encouragement they lay about them, and lash Others; loading them (who dare not, but charge them with Disloyalty to Christ, and carry toward them as such) with what Reproaches they please: Nor is it the Odiousness of the Name of a Divider, which will make me desire to be divided from such, in their Opposings, Contradictings and Withstandings of the Men of these Practices: Nay, let my lot be with the Men of that Integrity, tho' buried alive, under a Load of Reproaches, and made to sink above Ground, while in a Conjunction with them.

Self, 3dly, Sir, I dare not here smother it, but must tell you, That as I desire to be humbled, for my not being suitably affected with our Rents and Divisions; but particularly because of that which hath been the Mother of This, and many other Mischiefs, in the Indulgence I mean;) So I see as good Cause, and I hope, that many such Papers, as yours, shall never blind my Eyes, darken me in the Case, or make me judge otherwise:) to lament, before the Lord, that I cannot be more affected with the Proceedings of our Peace, these Methods of Healing, and our unhallowed Unions, as they have been carried to this Day; in the Skirts whereof the Blood of the Cause will be found: And alas! That this will be found there, and my Tears so much afflicted!

In your Seventh you say, *That there is now Need of more close Correspondence, and personal Freedom, with greatest Tenderness, to be managed in this present Difference with other; since they may thus tear One another at a Distance, before they understand them, and that Prejudice, thus entertained with Personal Reflections, and alienating of Affection, must necessarily tend on every Hand to widen the Breach.*

Answer. 1st, Sir, I grant you the whole of this; thus far, that when Contendings for the Interest of Christ, and that even with Brethren, become so indispensibly necessary, as they are the very Test of our Loyalty and Fidelity to Him, who made us his Ambassadors, and set us for the Defence of the Gospel, as against open and stated Adversaries; so against the Flinchings of Friends, and the Trucklings and Connivings of whomsoever, to the Prejudice of the Cause; that this contending, in its greatest Earnestness, should be accompanied with, and flow from such a Meekness of Spirit, as may Witness, that the Flame, which cometh out of the Mouth, is from the Fire of Zeal to Jesus Christ, and his Interest burning in the Soul of the Contender; And that such Things, which may darken the shining Purity, and beautiful Brightness of this Flame; or, by intermixing therewith, may make it degenerate into carnal Passion, should be watched against, with close Watching: And we ought to be very careful, in the Case of Contending, so to carry, as Persons ignorant of his Devices, who, if he cannot quench our Fire, and cool us into a Lukewarmness, will next essay so to make it smoke, as the Cause for which we contend, is often prejudged by our Miscarriage in the Manner. O! for that Freedom, which is from above, that is profitable

direct ! But, 2dly, Let me also tell you, Men ought
 to beware, to put false Names upon Things, and
 to call that, WILD-FIRE and FURY, which
 the Lord will own, as a Fervour and Zeal for Him
 and his Interest, true for its Kind, and kindled
 in himself : Lest this be found false Witness-bearing,
 and a Quenching of that Fire, which He hath
 kindled, and by the Breathings of his Spirit blows
 to a Flame. 3dly, Men would take heed also
 lest they be found false Witnesses) how they call
 faithful, and indispensibly necessary Freedom, against
 the Way of such Persons, *Personal Reflections* :
 If this be, since all Courses of Defection are
 carried on by Persons, then this should make it
 unlawful, to speak against the Wickedness of any,
 (worse Defection) and bring it close Home to the
 Conscience of Mens Consciences, by telling the Men of
 Defection conjunctly, *You are the Men*, and
 severally, *thou art the Man* ; Because this will be
 a personal Reflection. What, Sir, I pray you,
 moved this faithful Freedom to be branded, and
 how-marked ? Behoved it to be stigmatized with
 the odious Character of Personal Reflection ? If all
 indulged Men in *Scotland* were to be spoken to
 to Face ; or, when 'tis necessary to speak of
 the Way (tho' they themselves be not present)
 call it Defection, and themselves such as stand
 before God and Man, of high Disloyalty to
 the Cause. Yea, and moreover, if the Way of many
 indulged be spoken of, and against, who, by
 the Way they have taken, and do still take, (where-
 by your Paper is too pregnant a Proof) do give
 Men Confidence in their Course, must this be
 a personal Reflection ? Sir, this will be against
 the Rest of your difficult Undertakings, to

convince any Man of Reason of: And as for other personal Reflections, as I desire to condemn them, much as you; so I have more Cause to complain them, than you have.

In your Eighth you say, *That this deplorable Rage now amongst the Godly, hath that sad Gravamen with, that it is a Striving and devouring one another in the Furnace, whilst so sore pressed otherwise under the Cross; yea, in the publick View of all our Adversaries who so eagerly thus watch for our Halting.*

Answer 1. Sir, I grant the Whole thus far, 'tis truly a sad Sight, to see Brethren devour one another; and such, as might make a truly tender Soul dig a Grave with his Eyes, while he sees Brethren striving together in the Fire; And, in the meantime, Adversaries are singing at the Sight, and saying, Ah! so would we have it; certainly this is the Day we looked for; we have found, we have seen. But, Sir, having spoken my Mind, and so much as I judge at present necessary, concerning Church rending Divisions, with all the Gravamens attending them: You must bear with me, to tell you there are more deplorable Sightings to be seen this Day among us; As,

First, That beautiful Fabrick of Reformation (which, as the special Favour and Goodness of God, sent down to the poor Church of Scotland, beyond any Church in the Earth; so it was the Purchase (if I may say so) not of unhalloved Unitings with fair Pretences, but of the faithful Witnessings, the valiant Wrestling, the Prayers, Fastings, the Blood, and the Treasure of our worthy Ancestors) overturned and, by wicked and violent Hands, razed to its Foundation.

2dly, The nefar

answered:

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boldly, That there are so few Men found, of that
Life and Soul, of that Ambassador-becoming Carri-
age and Fortitude, as to contend, with an Openness
and Earnestness; becoming the *Merit of the Cause*,
that great Foundation-Truth, mentioned in your
second Concession, The Prerogative-royal of the Glo-
rious Prince, and Exalted Saviour:

boldly, That there are so few found, to contend
with their Brethren, for not Contending with the
Usurping Enemy, in the Day, when we saw him
in His House in Possession:

boldly, This is a more sad Sight, To see how the
Edge of that Indignation is blunted upon such, who
all mention this, as an hainous Guilt, to be mour-
ned over; which should be directed against the
Usurper of our Master's Throne; and the Methods
whereby he seeks to establish himself in this his U-
surpation: For it can be made out, that Faithful-
ness in this, hath exposed the few, who have essay-
ed, more to the Rage, Censure, and Severities of
their Brethren; than ever *the Men of these Severities*
were shewed, to this Day, of Zeal for that great
Concern of their wronged Master his Interest; Or,
against the Men, who, by their Acceptance of this
Usurper's wronging, Church-ruining and Remnant-
killing Indulgence, have done so much to settle the
Usurper upon the Throne, and in the Exercise of
the royal Government of him, who is *King in*

boldly, It is a sadder Sight, to see, how that after
the Usurper, by our Baseness, hath been suffered to
sit himself down upon our Master's Throne, the
few Men, who ought to have taken their Lives in
his Hand, and to have witnessed boldly against
this nefarious Attempt, as an Heaven-daring Usur-
pation,

pation, do yet come, bow down before him, and his Presbytery, the Council I mean, who gave them his *potestative Mission*.

6 by, 'Tis a more sad Sight, to see, how, instead of all the valiant Wrestlings, and Heroick Contendings of our worthy Forefathers (of truly blessed Memory) of old; Instead of the many Noble Testimonies of late, sealed, as by Banishment, Imprisonment, Bonds, of so many, &c. So, by the precious Blood of these Martyrs, slain for the Testimony of *Jesus*; I say, to see, instead thereof, those terrible and tremendous Things, as the native and necessary Effects of the Courses, which have been taken, and are followed to this Day. *First*, By our contrary Way, this stated Enemy to Christ his Interest and People is hardned; while, in the Height and Heat of their Opposition to the Anointed of God, hastning Hell-ward. Alas! have we forgotten at whose Hand their Blood will be required? Ah! may we not say now, when Men of such a Spirit are set upon the Stage, Where is the Lord God of *Eliphaz*? Where are the Men, who made our Church terrible as an Army with Banners, to the stout-hearted, and stated Enemy? 2dly, Hereby also are the ungodly *Gallio's* of the Generation made to think, that Religion is a mere Pretence, or splendid Notion, where in there can be no Reality: In which Conceit they are confirmed, when they see, how these very Men who talked at so high a Rate, for the Cause of the Covenant, especially for the Royal Prerogative of our Lord Jesus Christ, as if they would have been ambitious to have been sacrificed upon that Intest, and as if they had looked upon the Honour and Happiness of such a Death, as preferable to the Laces and Diadems of all the Kings of the Earth; now

answered.

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so basely, so unbecomingly to such a Profession and Perswasion; as makes them, without a Peradventure, conclude, That, if they had believed the one half of what they had said, this Usurper of their Master's Throne had first pierced through their Heart, and moved his Passage over their dead and martyred Bodies, and he had set himself down in the Mediator's Chair of Peace. 3dly, By the Observation of the Course and Marriage of many, called Nonconformists, the Courses are made to insult, and bless themselves in their Course; yea, boast, that *their Holding is better than the Holding of the Indulged*. 4thly, Hence is it so, that many Professors, by the Countenance they give from not a few great Men, are incensed into a serious Forwardness, for carrying on the present Course of Defection; and into a strange Fierceness against their more upright-hearted Brethren, who are not, for Fear of the Almighty, go forward with them, or forbear to witness against their Way. In leaving these, and many such Things, I rest;

And, in the 7th Place, I say, It is a more sad Sight, to see the truly Tender so stumbled by our Way, and so furious Drivers-on of the Course of our Defectiveness, not caring for the Offending of His little Ones, Ourselves! It had been good for many a Man (who yet may get his Soul for a Prey, and be saved so, as by the way) that a Millstone had been hanged about his Neck, many a Year ago, and he cast into the Midst of the Sea.

And Lastly, Sir, (for I hint but at a few of the most sad Things, which can escape no serious Man's Observation) It is, to me, a more sad Sight, to see a Paper, mentioning the Sadness of our Strivings in Fire, and yet so silent, as to all these Things:

Nay, having so native and direct a Tendency to smother them, into an Oblivion, in Order to our being soudered and cemented into a Sameness amongst ourselves.

Your Ninth is, *That there is a great Hazard in Credulity, and easily entertaining Reports to the Prejudice of others, in a Time, when too many seem designedly to trade in the Dark this Way, as if it were to promote a Party, rather than to seek the Truth, and follow an Interest on the Ruin and Fall of the Reputation of Others, who have had a most sweet Savour in the Church of Christ, and been much blessed for the Edification of many: This, we may fear, is one of the provoking Evil of this Time, and as a Smoke in his Nostrils, who has said, Such as sow Discord amongst Brethren, shall be an Abomination unto him. Prov. vi. 19. And he that has cursed such as smiteth his Neighbour secretly, Deut. (xxvii.) 14. Which may be no less sad and sore by smiting by the Tongue, than by the Sword.*

Answer. 1. Sir, I might pass this wholly, without making any Observation upon it, were it not for its squint Look, and the Obligation I am under on this Occasion, to give a Check to an impudent Calumny, and Slander, which (among other Tricks which have been used, to tread Truth and us under Foot) hath been practised by not a few of that Party, whom you patronize: And when I have told you this General, your next Care is to prepare a Salve, for healing the Heads of your beloved Church, whom you have wounded, beside your Design, which you intended to cleave others to the Teeth, Sir, I have no News, to tell you, (nor dare you call this my information) how it hath been carried from Head to Head, to the End no Weight might be laid upon any Thing, worthy Mr. Brown and poor I did, confident

aid, or wrote, That *we were poor, credulous Simple-
 ons, believing every Thing any Body wrote to us ; where-
 we declined, in order to the taking of our Measures,
 Correspondence with great, gracious and grave Men.*
 Sir, This is so notour, and was made to pass, for
 unquestionable a Truth, through the Nation, as
 gave some of the Chief of these, for whom you
 lead, and their great Disciples and Confidants, the
 Confidence to write it hither to some of our Friends
 ere, on Purpose to make us as odious unto, and have
 little Weight with our real Friends in this Place,
 by this Artifice, as we had with our pretended
 friends at Home : And I could tell you also the
 Name of a grave Minister (who would take it very
 ill, to have it said of him, that *he were a credulous
 person, O not he ! and so simple, as to believe every
 Word*) who challenged a Person before several Wit-
 nesses, in the General, with a frighting Parade of
 Words, as if he had been to lay Adultery, Murder,
 Witchcraft to the Person's Charge, which he could
 have made out ; and when long urged, and earnestly
 pressed to declare what it was, this at length was
 rung out, as the hainous Accusation, That *the
 person had misinformed us.* But here I break off that
 story, without further insisting on it, lest I seem
 to acquiesce, and put on upon a personal Account : And
 I shall tell you, in the 1st Place, That I am willing to
 come to a Reference with you (for such Kind of pi-
 cious Stuff is more fit for a Reference, than a Di-
 pute :) if you dare hold me at my Offer, which
 is this, If I make not out mo Misreports, mon-
 strous Lies, and malicious Calumnies, masked under
 the Credit of good Men, as Reporters, that they
 may pass current for unquestionable Truths, and
 confidently spread, of a poor hated Handsful ; par-
 ticularly,

ricularly of famous and faithfull Mr *Brown*, and
 me, than your self, and all the Party you can make
 in *Scotland*, or out of it, can make out, of Misre-
 ports made unto us, and believed by us, by any
 Person you can name of these you call our Informers
 Then let our poor Credit and Name which your
 Party would have sacrificed to the Interest of the
 Indulgence; (for to this, under the Religious
 Names of Union and Healing, tho' profaned, when
 thus used, must all be sacrificed and surrendered
 yea our Master's Crown, that alone valuable In-
 terest, not excepted) be trode upon, and let us be
 tumbled in the Dust, that our Opposites may triumph.
 But 2dly. I do, by this appeal you, and put
 your Conscience to it, to give me one Instance, if you
 can, for all this Clatter and Clamour of now Glorified
 Mr. *Brown*, and my self, our being such credulous
 Persons, as to have been, upon false Surmises, precipitate
 unto the Writing, or Printing of any such Thing,
 which could have given Ground for the Clamour and
 Calumny. I say, Sir, give this to you, if you can,
 or else I might justly seek a more suitable Reparation,
 than Silence, as to this for the Future. But, 3dly.
 It may be that somewhat, which of late fell out,
 whereby many of your Party have been incensed at me,
 as a furious Fool, inflamed to a Height and Heat of
 Indignation, against, *I know not whom*, and for, *I know not whom*,
 by the Report of Persons esteemed such, (how much soever I consulted, and
 concerned my self in their Repute) who deserve neither
 Credit, nor Comfort in the World (I have seen the
 Stories, which came to me, or were sent about them,
 busked up, with a Bravery of Pretences, were such,
 for Kind and Quality, that I was forced to say of them
 then, and that to themselves, in the Presence

ence of the Reporter, that if the Things laid to
 their Charge were true, instead of Countenance, and
 encouragement, they deserved all to be hanged :) *
 I say, it may be, something of this is hinted at ;
 and I am the more apt to think so, that your self,
 in the General, would have impressed me with
 the same, or the like Things, in Justification of a
 strange and stumbling Carriage, observed in you by
 many, (else I had not mentioned it here) towards
 these, who, I hope, shall be found Sufferers for Christ.
 But, Sir, if that be it, the Grounds of my Cre-
 dulity are strong, to found a rational and Historical
 Faith, beyond any Thing you can plead, or pretend to,
 for that Perswasion, which prompted you to a Carriage,
 so offensive to some, and prejudicial to your self. But,
 not to insist in giving here, an Account of the Course
 which was taken, in my meddling in that Matter,
 and managing it (which was so fair, as not only
 he, who reported these Things of them, *Coram*, de-
 clared himself satisfied ; as some worthy Persons,
 in whom he pitched, as indifferent, being interro-
 gate, did likewise :) you must hear it, whether it
 please you, or not ; That there were some present
 here, more worthy of Credit, than any I know in
 Scotland, or out of Scotland, I except not your self ; And
 my Reason is, *First*, That both he was present, and had
 the just Preference at that Time, for Integrity, Straight-
 ness and Zeal, to any you can name, who were
 present : And as to the Rest, your and their Infor-
 mation depended, at best, upon the Information of
 others, who were present : And so, I hope, when
 I have explained my self thus, you will have the
 means to except against my preferring of him, to all
 of

* He speaks of them defeat at *Bothwell*, as in his Letter
 mercant.

of you, in the Case. But lastly, Sir, may I not, without Offence, put you in Mind of what I did, and said, your self being present; when I looked upon my self, as ready to be removed? You remember I delivered before you all, after *the History of our Defection*, another great Bundle of Papers to my Wife, telling all, who were present, in your Hearing, That whereas we had been reproached for credulous Fools, who had suffered our selves to be abused into the Belief of Falshoods, by the Reports of every Person. There were in that Bundle Answers to the Persons of my Correspondence, for these two Years last past, which I desired might, with the foregoing History, besides other Things, be published, as a Part of my poor *Testimony against our late Ways, and the Wrong done to Christ*; and so at length, that Reproach, under which we had lived and languished, would be rolled away, after my Death, little to the Advantage of some Confidants: For, by these it will be found that the chief Persons of my Correspondence are not inferior to any in the Nation, for Credit and Repute. And, Sir, I must tell you, having heard then what I said, and knowing what your self and others have said, to make all we said, and did, in essaying to withstand the Defection of the Time, and witness against it, vanish into Smoke; You might either have spared your Ninth, or have set it down with a better Guard. And really, Sir, I wonder you consulted your own Credit so little, (as, after you knew what I had to say for my self against that iniquitous Calumny, yet) so confidently to inculcate and suggest, *de novo*, the same Thing. But, I per-

* This History of the Defection, and Bundle of other Papers, being Part of the Author's Testimony, all suppressed.

ive this must be born, the Time is short, it will quickly be known, who hath spoke Truth, who falsehood ; for *the Lying Tongue is but for a Moment ;* whereas *the Lip of Truth shall be established for ever.* The Posterity will judge, whether you, or we, have been misinformed, or Misinformers. But, whatever be of that, our wronged and wounded Lord, will decide, and pass Sentence ; and for his Decision we wait, while we are buffeted, our Faces filled with Shame, and Spitted upon.

In your Tenth you say, *You hope, this also will be actually granted, That a safe managing of Differences and Rents amongst the Godly, in so breaking a Time as this, is one of the greatest Difficulties of Christianity ;* how hard it is to get our own Spirits kept out, to reach that tender and due Regard to present Circumstances for publick Edification ; yea, to be kept in an humble and spiritual Frame in such a Case, and to have the Life of Grace kept in vigorous Exercise, so as thus to have Pride, Wrath and Bitterness of Spirit made to melt down in Meekness, Humility and Love.

Answer. 1st, I grant this also, Sir, in its Native and true Import : For, if that *Non-such* amongst these Men, the meek and zealous *Moses*, might have his Spirit so provoked, as to speak unadvisedly with his Lips ; who ought not ? Who should not, out of a holy Fear and Dread of unhallowed Heats, and making Use of strange Fire, even upon the *Altar*, to sit down (when he finds his Heart hot within him, and finds that a Necessity is laid upon him to speak :) and seek *with all seeking*, and beg of the Lord with the greatest of serious Importunity, ere he begin, even to plead for Truth, that a Watch may be set before his Mouth, and that the Door of his Lips may be kept ; so as, while his Heart goeth

out of his Mouth, he sin not with his Tongue? Oh Sir, he is a rare Person, who can come, in a Spirituality of Frame, and Composure of Spirit, to worship, after he hath been engaged in the Heat and Hurry of Debate : And this puts me in Mind of a Saying of that great Man of God (whose Lot it was to live, yea, and when dying, under the shining of his Master's Face, to expire in these Embraces, under a constant contending, even with gracious Men, by whom he was pressed, and pursued to the very Gates of Heaven :) Mr. *Rutherford*, famous for his Faithfulness, Zeal, and familiar Communion with God, and that in a Degree, that as he had few, if any Equals, while living, so I know none, who will have the Confidence to name his Equal (even laying aside his Learning) amongst us, either for pure Zeal, Faithfulness to Christ as King, or a Degree of Communion with God, not known, alas ! amongst us : This, I say, puts me in Mind of one of his Golden Sentences, amongst many. " That it was a rare Thing, to gain an Ounce of Truth by Dispute, and for the gaining Disputant not to lose a Pound of Goodness. " And Sir, you shall not need to extort a confession from me by Scourging, for I will frankly Confess unto you, the Difficulty I find in the Thing, hath often made me resolve upon Silence : Neither should you at this Time, have seen a Paper of this Nature from me (ah ! when will our pluffing with *Pen-guns*, be at an End ? And the Pourings out of our Hearts before the Lord, for our Defection, begin !) If I have not, with others, been aggressed by you. But when I had yours sent to me, and considered its Scope and Purpose and Tendency, I then judged, tho' it should be my last Work, (neither know I whether He has brought

brought me back from the Gates of Death, for this
 piece of heavy, unpleasant, and Heart-breaking Ser-
 vice: my self obliged, and indispensibly called, to give
 your self, and the World, a plain Account of my
 or shallow Thoughts of what you have said; and
 what, in our Day and Circumstances, seems to
 be the dangerous Tendency of your proposed,
 and pressed Method, for *Peace, Union and Healing*,
 But, 2dly, Sir, Whereas I approve your men-
 tioning of that great *Subjective Difficulty*, relating to
 the Frame of whosoever meddles in these Matters;
 I strange, you take so little Notice of that *Ob-
 jective Difficulty*, which is in the Case; For, if
 you had considered this well, you would have had
 much more to say, than all you have said; before
 you had so publickly adventured to have said any
 thing upon so difficult a Subject; at least, at that
 degree of Confidence: For which, as I profess, I
 have seen no Ground, in any Thing I have met with,
 in your Paper; nor have heard of, from what you
 have had in Publick: So; herein I am not alone;
 many Persons of more Judgment, who have both seen
 your Paper, and been Auditors of what you delive-
 red in Publick, are of the same Sentiments with me.
 Difficult it may be, your self, upon second Thoughts,
 will differ from neither of us; whereof we shall
 be glad.

3dly, Sir, Tho' I have professed, and do Profess,
 the Concession (for so far as it goes) taken in
 your native and only necessary Import, is but the
 insumpt of what I would fain have impressed
 on my own Soul: Yet, when I consider it, with
 what is aimed at, as your present *Scope*, and per-
 tained unto by your *Proposals*, I dare not be si-
 lent, nor smother what I judge necessary to be said,

in the Case: Well then, giving you all that should be given and granted, may I not ask you, First, Whether this Difficulty should, and does turn Earneſt contending for Truth into ſuch an Impoſſibility, as gives Men a *Superſedeas* from this Work, because of its Difficulty? Sure, Sir, This cannot be your Meaning; at leaſt, it ſhould not. For, then it were in vain to eſſay any Duty, Religion; because of the inſuperable Difficulty performing it acceptably, without the actual preſent Influence of the Grace of God. And as this is certainly True; ſo 'tis as certainly False to ſay, or inſinuate, That the Grace, which helps a Man to pray, will not alſo qualify him for neceſſary Contending for the Truth, ſo as he ought. 2. Do you here intend, that because it is one of the greateſt Difficulties in Chriſtianity, for to manage Debates, in ſo brief a Time; that, therefore, the only Way to carry Chriſtianly, in the Caſe, is to be carried off from the Conteſt, and fall in with your Scope, and the Design of your Paper and Propoſition? But I muſt have Leave, ere Sentence be paſt upon me, and put in Execution, because I differ from you to give in my Exceptions againſt this. But Give me Leave to tell you, when I read theſe ſweet, excellent, and, in themſelves, ſavoury Expreſſions, viz. *Ye, (ſay you) to be kept in an humble and ſpiritual Frame, in ſuch a Caſe, and to have the Life of Grace kept in vigorous Exercise; ſo as thus to have Wrath, Pride and Bitterneſs of Spirit made to melt down into Meekneſs, Humility and Love.* I ſay, when I read theſe, I cannot deny but their very Sound was ſweet Muſick in mine Ears: And it did increaſe my ſorrow, to think of the Neceſſity impoſed upon me, in ſaying any Thing, by Way of Remark, upon

Concession, wherein these Words were dropped. But, when I considered them complexly with the Scope and Tendency of your Paper, I was made to think, and now I tell it you, That no Man is obliged to believe *all is Gold that glisters*; for may I not, without provoking you to Anger, put you in Mind, how Gilbert Burnet, to decoy us into a Compliance with the Bishops, and their Curates, talks at an higher Rate of all these Things, than yet you have done? And this I mention, for this End, That you may not think to *bogle us*, with beautiful and dazzling Words, into that Degree of Compliance with the Council-Curates, whereinto you your self have not been overcome, as to the Prelates-Curates, by any Thing the forecited Author hath said: And yet, examine when you will, and weigh the Matter impartially, his Way of reasoning, and improving all these Midfes and Terms (with some moe) here made Use of by you, are of as great Force every Way, to infer his Conclusion; as they are, when made Use of by you, to infer yours. But, to prevent your being picqued, because of what is said, I shall add, As I hope never to make a Comparison betwixt your self and him, so neither betwixt the Men (abstracting from their Cause) for whom you zealously plead, and his Crew of Curates; Tho', for some other Respects, I am forced to say, that your Guilt may be aggravated beyond his; and the Guilt of the Indulged beyond what can be charged upon the Curates. 4^{thly}, Let me ask you, If, in our present Circumstances, you judge all other Ways of managing of these Differences, except what coincides with your *Scope and Method*, to be *By-ways*, inconsistent with the Life of Grace kept in vigorous Exercise? (And this you must say, or you say nothing.)

Then,

in the Case: Well then, giving you all that should be given and granted, may I not ask you, *First*, Whether this Difficulty should, and does turn *First* nearest contending for Truth into such an Impossible *Scope* ty, as gives Men a *Superfedeas* from this Work, *think* because of its Difficulty? Sure, Sir, This cannot be your Meaning; at least, it should not. *ged to* For, then it were in vain to essay any Duty, *with* Religion; because of the insuperable Difficulty *higher* performing it acceptably, without the actual *done?* present Influence of the Grace of God. And as *you m* is certainly True; so 'tis as certainly False to say, *blazing* insinuate, That the Grace, which helps a Man to *the Co* will not also qualify him for necessary Contending *not be* for the Truth, so as he ought. 2. Do you here *any Th* intend, that because it is one of the greatest Difficulties *examin* in Christianity, for to manage Debates, in so brief *partial* ing and rending a Time; that, therefore, the only *all the* Way to carry Christianly, in the Case, is to be *made U* ried off from the Contest, and fall in with your *Way,* *Scope,* and the *Design* of your Paper and Propositions *made U* But I must have Leave, ere Sentence be past upon *vent y* me, and put in Execution, because I differ from you *shall ac* to give in my Exceptions against this. But *betwix* Give me Leave to tell you, when I read these sweet *Men (* excellent, and, in themselves, savoury Expressions *So zeal* viz. *Yea,* (say you) *to be kept in an humble and spi* in some *tual Frame, in such a Case, and to have the Life of Grace* Guilt n *kept in vigorous Exercise; so as thus to have Wrath* of the *Pride and Bitterness of Spirit made to melt down in the Cur* the Cu *Meekness, Humility and Love.* I say, when I read *sent C* these, I cannot deny but their very Sound was sweet *managi* Musick in mine Ears: And it did increase my *So with y* sorrow, to think of the Necessity imposed upon me *istent v* saying any Thing, by Way of Remark, upon *life? (* *Co*

Concession, wherein these Words were dropped. But, when I considered them complexly with the Scope and Tendency of your Paper, I was made to think, and now I tell it you, That no Man is obliged to believe *all is Gold that glisters*; for may I not, without provoking you to Anger, put you in Mind, how *Gilbert Burnet*, to decoy us into a Compliance with the Bishops, and their Curates, talks at an higher Rate of all these Things, than yet you have done? And this I mention, for this End, That you may not think to *bogle us*, with beautiful and blazing Words, into that Degree of Compliance with the Council-Curates, whereinto you your self have not been overcome, as to the Prelates-Curates, by any Thing the forecited Author hath said: And yet, examine when you will, and weigh the Matter impartially, his Way of reasoning, and improving all these Misdresses and Terms (with some more) here made Use of by you, are of as great Force every Way, to infer his Conclusion; as they are, when made Use of by you, to infer yours. But, to prevent your being picqued, because of what is said, I shall add, As I hope never to make a Comparison betwixt your self and him, so neither betwixt the Men (abstracting from their Cause) for whom you so zealously plead, and his Crew of Curates; Tho', in some other Respects, I am forced to say, that your Guilt may be aggravated beyond his; and the Guilt of the Indulged beyond what can be charged upon the Curates. 4thly, Let me ask you, If, in our present Circumstances, you judge all other Ways of managing of these Differences, except what coincides with your *Scope and Method*, to be *By-ways*, inconsistent with the Life of Grace kept in vigorous Exercise? (And this you must say, or you say nothing.)

Then,

50 *Mr. Fleming's Concessions considered.*

Then, Sir, give me Leave thus far humbly to dissent from you, as to tell you, That the vigorous Exercise of the Grace of God, acting suitably to the Exigence of the Day, had carried you and me to somewhat else, than hath been yet found with us : For, then, instead of pleading for the Men of that Indulgence, we would not only have disowned them, and that Deed, as *Treachery* and *Lese-Majesty*, against Christ the King ; but we would have witnessed (as ready to seal it with our Blood) against the Indulger himself, in this very Act of his Indulgence, as taking thereby the House of God in Possession : And, it may be, we would have so far thirsted for an Opportunity of dying upon a Scaffold, as to have given a full and faithful Testimony against the Wickedness of the Usurper : So, instead of a Noise of vain Words (and worse) about a *Healing Testimony*, (an Advice buzzed in the Ears of dying Men, to be mourned over by all the Givers, and of whom, be who they will, I fear not to say, *They stood in His Counsel ; the Secret of God was not with them ; nor had they the Mind of Christ :*) there would have been a full and faithful Testimony given against the Guilt of these Accepters ; and aggravated to a just Height of Hainousness, beyond the Guilt of the wicked Indulger, by many and obvious Arguments : Yea, by that one Argument, comprehensive of many, whereby you seek to smooth and smother all into a deep Silence, viz. *The Goodness of the Men*, who embraced this Christ-exauctorating, and Usurper-establishing Indulgence.

Thus, Sir, having told you my Mind of your *Concessions*, I come to consider your *Proposals* for *Peace, Union, Healing, &c.*

P R O P O S A L I.

Our First Proposal is this, Should we not, (say you) with greatest Fear and Trembling, look upon a Breach and Rent of the Church, and amongst the only Godly in this Day * ?

A N S W E R.

First, Sir, before I come to a more particular Consideration of your *First Proposal*, bear with the Presumption to ask you, Why do you ask us this Question? What Candor, what Conscience is in this interrogatory? Do we deny the Thing? And yet, can any Person read what is here written, and know whom you pitch upon, as your Party, who differ from you, but he must either abhor us, or pity you,

as

* On these Grounds. 1. That it so expressly controls the Authority of our Great Master, who hath enjoyned,--- Love and Concord amongst his Disciples, so as I can find no Duty in the New Testament with more frequent Obtestations and Arguments pressed than this. And tho' it is unquestionable, that some must be more culpable in the Cause of the Difference than others, yet doth he press thus with such Vehemency, and without any such Reserve, to sist, until there should be an intire Oneness, in Judgement amongst themselves, else there were no such Difficulty, or Need of it to be thus pressed. 2. That it was his dying Charge, *John 15. 17. To Love one another*, and to guard against any Breach amongst themselves, and seems to have been the Thing his Heart was most fixed on, when he was to leave the World, as a Witness of their being his Disciples, and that the World might know him to be sent of God, *John 17. 21.* ---3. And may we not see these Prejudices, which follow on a formed and growing Breach of the Church, are oft such, as the Cause and Occasion thereof do bear no Proportion thereto, when brought to the Test of that great Rule of Christian

as having a hard Pull of it, when a Necessity is laid upon you, to lay down so many Grounds, to give Weight to your Assertion? Or else they will join with us, in asking you the same Question: For, if it be not denied, why do you offer so enixly to prove it? And if you suppose we are agreed upon it, why did you not put *Number Eleventh* upon it, and let it pass to make up the Number of your *Concessions*? Was it because you had set down this Matter of this, in your *Sixth Concession*, wherein you took it for granted, we were agreed? and where you adduce the same Reason, why it should be a *Concession*, which here you *dilate*, as if it were denied? Really, Sir, there is no indifferent Person, if he has but Judgment, who reads this *Proposal*, but he must either loath us, or laugh at you.

But, for a more direct Answer, I say, *First*, I submit you, for understanding our Harmony and

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stian Love in its due Latitude, as prescribed by our blessed Master; Yea, that thus there is a being so sadly engaged in Disputings and siding with Parties---4. That we may see such a sad Rent, the more it is followed, the more it becomes a Labyrinth and Maze, and no Way found thus to get out, but that by which they first entred. 5. That conspicuous Beacon also, which in all Ages hath been set hereon, to make us Tremble hereat, and how this hath resolved not only into strife, Debate, Confusion and Disturbances, but publick and private, but to hazard the very Ruin and Dissolution of such a Church. We find *Salvian* shewing, that this was one of the saddest Presages of that desolating stroke that came upon the *African Churches*; and we may see the very first visible Degenerating of Christianity in the primitive Times begin here, for it is at such a Breach the envied One waits to sow his Tares; and how rare is a Stop, or a snag found in such a Current, but like the breaking-in of Waters doth carry many a further Length than they ever intended.

agreement in this, to what hath been said upon your
Sixth Concession, which I shall not here resume: And
 when you have made an Inconsistency manifest be-
 twixt what I have there excepted, and the Scrip-
 tures here made use of by you; then I am either ob-
 liged to retract my *Exceptions*, as unjust, or to
 evince the Consistency of them with the Scriptures
 you mention. Yea, I am obliged to evince the E-
 quity of my *Exceptions* from these very Scriptures
 you adduce, comparing them with other Scriptures;
 and make it evident, it is a *Wresting of the Scripture*,
 and Imposing upon the World, to give a Sense of
 these favouring your Design, as it is modelled; and
 refuting my *Exceptions*. But, *2dly*, Give me Leave to
 hint to you, and hold it forth to others, that we ought,
 with the greatest Fear and Trembling, to look upon
 a Church her Defection from God, and to see Cour-
 ses taken to encourage to this, under what plausible
 Pretences soever: For it was ever the *Course of Back-*
sliders, to cover with a Covering, which was not of his
Spirit: And so they fell into the Hands of the Li-
 ving God, for their Defection and Daubing: Which
 is that most fearful Thing, at which all Men should
 tremble. *3dly*, If there must be no Coolness, nor In-
 difference, in any Interest of the Truth, under the great-
 est Hazard, &c. which is your *First Concession*:
 Then, your self being Judge, no Argument can be
 taken from the general *Commands of Love and Con-*
cord, even in Order to the preventing of a *Breach*,
 L (which

It is known on what Grounds that sad Breach by *Labadie* and
 his Party began here in the *Belgick Church*, with whom ma-
 ny went in the simplicity of their Heart, and by such a design-
 ed Cure to the Offence was then taken by them, did but heigh-
 ten the Distemper, and occasioned so much Prejudice against
 the Power and Truth of Godliness in this Land. *Ibid*:
 Page 34.

{which is the Thing you not only insinuate in this *Proposal*, but inculcate as the very *Sense* and *Scope* of these general Commands, and as that which will give you Ground to trample upon, and triumph over all that will not comply with you, as contravening the Commands of Christ, and Church-renders; Which may cool us, in our highest and hottest Contentings (however it may, without abasing the Intensity of these, qua ify them) for the Interest of Truth; and that, at the greatest Hazard: Tho' we should not only be endangered, because of that, to be murdered and martyred by the common and professed Enemy of the precious Truth; but be also *Stigmatized* with the Name of Firebrands, Church-renders, and what not? by such who, under the Pretence of lying-aside from this Contest, colour over their Carriage with the Name of Tenderness to the Peace of the Church, and patronize their Practice, as constrained thereto by the very Force of these *Generals*, enjoining the *Love of the Brethren*: Because, as you say well in your *Concession*, *Truth is so invaluable, as there cannot be too dear a Purchase thereof.* And 'tis well also added by you, *That Truth comparatively small, may be so great in their Season, as a Testimony thereto is then necessarily called for, when a publick Opposition is made to the same.* (Which is the Sense and Substance of your *First Concession*.) Then also, no Argument can be taken from the general Commands of Love and Concord, even in Order (as it is called) to the preventing of a Rent and Breach in the Church, which may withhold Men from testifying, whether against the Wickedness of the Indulger himself, or his Indulged, or any who plead, as your Paper doth, (for in the Day, when the Church is delivered, we will be delivered from

with its Grounds, answered.

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from *Indulger* and *Indulgences*, and all Patronizing of such perverse Pranks :) Because of the Import of that great Truth, whereof you your self speak thus, in your *Second Concession*, "That the Truth of the visible Kingdom of Jesus Christ (say you) over his Church, and its Independency on the Magistrate, and His being the alone supreme Head and Lawgiver thereto, is of such Concernment and Elevation, as we should not count our Life dear (if called of the Lord) to be offered up as a Sacrifice thereon ; yea, that a publick Testimony should be then more especially owned thereto, with a clear distinct Sound, when so visibly opposed, as in this Day." If then, I say, (for here I am, both for the Reader's Sake, and for your further and full Conviction (for what will convince you, if your own *Concessions* will not ?) to resume the *Proposition*, and to draw it to so great a Length :) If, therefore, there must be no Coolness, nor Indifferency, in any Interest of the Truth (take Notice, I pray you, Sir, of the Emphatikness of this Universal ; for 'tis your own Phrase, any Interest of the Truth) under the greatest Hazard, &c. And if this Truth of the visible Kingdom of Jesus Christ over His Church, be of such a Concern and Elevation, as we should not count our Lives dear, &c. Then,

First, Your self being Judge, no Argument can be taken from the general Commands of Love and Concord, for preventing a Breach among Brethren, which may, or should demur, or cool us, in our highest and hottest Contending for the universal Interest of Truth ; and particularly, that great Truth, that Christ is a King, be our Adversaries whosoever, and be the Hazard whatsoever : But the former is true, (neither can it be denied by any, without a profane

and irreligious Wresting of the Sense of these general Commands for Love :) and is granted by you. For both the Parts of this connected *Proposition* are your own, and asserted by you. Therefore your *First Proposal* says nothing to the Purpose. Therefore also, Sir, you are obliged to take off the Strength which you would make us believe is in your Grounds, brought under Colour of confirming your *First Proposal*, for carrying on your *Scope* ; in so far as they interfere, or may be made Use of by any (suppose a *Gilbert Burnet*) to weaken the Force of your two forecited *Concessions* : And when you have done so, and have reconciled your self to your self, you will leave me little, yea, nothing to do.

But then I must tell you, when put to it, That you will find your self necessitate, either to pass from your *Concessions* ; or, by cleaving to them, you cut the Throat of your *Proposal*, as here it stands, in order to your *Scope* : For they cannot both live, as here they ly ; and Reason and Justice say, The Malefactor should dy ; (but alas ! this is an Age, when Truth must be the Martyr.)

2dly, I say further, Sir, will you dare to deny it ? Will you dare to insinuate it ? But that these very *Scripture Grounds*, brought by you, and pressed by our blessed Lord Jesus, for Love and Union amongst his Followers ; comparing therewith, *Jude v. 3, 21.* and *2 Tim. i. 7, and 8. verses*, do impose an Indispensible Necessity upon all, who are Lovers of our Lord Jesus Christ, in Sincerity, (for to him, and his Interest belongs the predominant, primary, and regulating Love ; and it concerns you to consider this, in order to your being convinced of a strange Mistake, about the *general Precepts* of Love to one another ; tho' all your fancied Triumph is founded

founded upon this real Mistake, and Inadvertency :)
 you to argue themselves into a Necessity of contending
 with all Flesh, and that with the greatest of Ear-
 nestness for Truth, when the Case, supposed in
 your two *first Concessions*, doth emerge : (which you
 dare not deny, to be our Case : And to look upon
 all Arguments, taken from these *general Commands*
 of Love, to palliate a lying-aside, because of a Fear
 of a Breach amongst Bretheren, to be but, *First*, as a
 passing from your *First* two *Concessions*. 2dly, As an
 unworthy Wrestling of these blessed and precious
 Scriptures, contrary to their native and necessary Im-
 port. 3dly, As a wicked pleading for God, and talk-
 ing deceitfully for him ; for which the Pleader must
 reckon. O ! let never my Soul enter into the Se-
 crets of such, who will plead from these Scriptures,
 to the Prejudice of these *Concessions*. Alas ! Sir,
 it had been good for you, that, having set down
 your two *First Concessions*, you had left out your
Proposals, and pursued your *Concessions*, in their
 just Length and Latitude ; for, now you are mise-
 rably mired ; while you meddle, to make up an im-
 possible Consistency betwixt inconsistent Things ; your
Concessions I mean, and your *Proposal*.

Hence, 3dly, Sir, suffer me to tell you, I am here
 necessitate, while I consider your *Proposal*, and what
 Grounds you bring to support it, in Order to the
 contributing to your *Scope*, to bring both together,
 before the Judgment-seat of your two *First Conces-*
sions, and plead against your *Proposal*, as to its
Scope, as a Malefactor : And I am sure, you must
 either degrade your *Concessions*, and put them off
 the Bench ; or the Prisoner, I have brought to the
 Bar, will be sentenced, and execute, as guilty of
 Lese-majesty. And thus I pannel your *Proposal*, and

Pro-

Proceſs it as *Criminal*, and this is the Crime, and a crying One too, I lay to its Charge, that neither is *Reformation* to be endeavoured, in a corrupted Church; nor is *Defection* to be withſtood and ſtopped in a declining Church; If what you ſay here be the Rule: Becauſe whichſoever of the two be done, there is a Breach and Rent made in the Church; And therefore, that there may be no Breach made therein, let both be foreborn, (for this is the true Senſe and Subſtance of this *Propoſal*, take it complexly with its *Grounds* and *Scope*: And that this may, yea, muſt and ſhould be done with ſome Colour and Confidence; *Fiſt*, The general Commands of Love which our bleſſed Lord made ponderous by preſſing them, are brought in to patronize this *Propoſal*, as it lies. *2dly*, Becauſe the eſſaying of either, is attended often with ſuch *Prejudice*, as the *Cauſe* and *Occaſion* thereof (ſay you) doth bear no *Proportion* thereto, when brought to the *Teſt* of that great Rule of *Chriſtian Love*, in its due *Latitude*; will ſadly engage in *Diſputes*, and *Sidings* with *Parties*, with ſuch *Exasperation* of *Spirit*, and neglecting the *Offices* of *Love* to others; and ſo, we muſt beware of either; becauſe we ſee, ſuch a ſad Rent, the more it is followed, the more it becomes a *Labyrinth* and *Maze*, and no *Way* found thus to get out, but that by which they firſt entered. And that is plainly, upon the Matter, to remain united, or to return after a Rent to *Union*, on any *Terms*; becauſe ſuch a *Regard* is to be had to *Church-Union*, as no *Reformation* is to be eſſayed in *Prejudice* of that; or no *Defection* is to be ſtopped; for upon an effectual *Eſſay*, as to either, will follow a *Breach* in the Church.

3dly, And the more effectually to affright and deter us from either, we have it ſet before our

Eyes,

Eyes, that we may tremble at the Sight of it ; how this hath resolved not only into *Strife, Debate, Confusion and Disturbances, both publick and private* : But it brings such a Church under the utmost Hazard of *Ruin and Dissolution*. And, that we may not think this is a groundless Guess, *Salvian* is brought in, telling us, That this *Division* did preface that *Desolation*, which came upon the *African Church* : And to make it yet more terrible, it is alledged, that the very first visible degenerating of *Christianity* began here ; and that there may not be wanting Recent Examples, as well as Old, to deter us from either endeavouring a Reformation, or stopping a growing Defection, *Labady* is brought in, who designing a Cure (as you say) did heighten the Distemper ; and worthy *Koelman* must needs here also be understood, and have his Share, as having made a foolish, rash and unwarrantable Attempt ; because his essaying of a Reformation, or to stop the growing Defection, hath made but a Breach and Rent ; his Brethren writing against him (yea, persecuting him) and he writing against them ; and many of the Serious approving him, and condemning them ; and the Multitude following his Opposers and Persecuters.

Now, Sir, I appeal to every knowing, considering and conscientious Reader, whether herein I do you wrong, in affirming, That, taking your *Proposal* and *Grounds*, as you have coupled them, for carrying your Soudering Design, this be not clearly asserted, and inculcate, That to the End *Church-Union* may be kept, and a *Church-Rent* prevented, (however Reformation may be desireable in itself, and the giving a Check to growing Defection were to be wished, yet) neither is *Reformation* to be endeavoured, in a *corrupted Church*, nor *Defection* to be stopped,

ped, in a *declining Church*; for if that be, a Breach amongst Brethren will follow. Sir, I am so far from Wire-drawing Words, or wrestling them beyond their native Tendency and Import, as I do ingenuously profess unto you, if I may presume to have any Knowledge in Consequences (as I freely confess, it is very little, being sick of the same Disease with many, whose Knowledge consists more of Conclusions than Premises:) I see neither Soul nor Sense in your *Proposal* and *Grounds*, as respecting your *Scope*, besides this: Yea, I might give you the Defiance, to give another, unless it destroy your *Scope*. Well then, Sir, Since I told you I had brought your *Proposal*, with its *Grounds*, as respecting your *Scope*, to the Bar of a Judge, whom your self had established; I crave Sentence may be pronounced, and execute against the *Delinquent* and *Malefactor*. If, For the *Wrong done to the precious Truths of God*, wrested, to plead for this Course; to which I have spoken above: (Oh! Sir, if I could win at that greatest of Trembling and Fear, mentioned in the Beginning of your *Proposal*, to see how these blessed Scriptures, the general Commands of Love, are mistaken, yea, and abused, in the present Case, contrary to their true Import and Scope:) For, let this be granted, that *the Lord our God is to be loved with all our Heart, with all our Strength, with all our Soul*; and our Brethren, as our selves; the Debate is decided: And it must be yielded, that whatsoever may quench the Predominancy of that Love to Him, and His precious Interests, should be looked upon, as that which his Soul loatheth, and that he abhorreth all Pleading for it, and Patrociny of it, from these general Commands of Love. *zaly*, For having conspired the Death of so righteous Judges, as your

First two *Concessions*: For if these live to be Judges, this must be judged, and dy; since the Life of the One infers to necessarily the Death of the Other. 3dly, For having condemned all these great Men of God, who have been in our Church, famous for their Zeal and Faithfulness; *robbing them* (that this Generation of an unlike Practice may appear righteous) of the *Glory of Confessors*; and writing over their Grave, *These were the Troublers of Israel, and the Peace of the Church*: Our *Knoxes, Welshes, Bruces, &c.* all that numerous Cloud of Worthies of old; and our *Rutherfords, Gillespies, Guthries, &c.* of late, are all hereby condemned, as Hot-headed, Church-renders: And yet, I judge, no Man will censure me, as *having Mens Persons in Admiration*, if I say, one of these Men, one of these *Elijahs* had more of the Spirit of Love to God, and the Brethren; and more Love to true Union, and the true Peace of the Church; and knew better wherein it consisted, and what it called for, and how to bound it, than *Hundreds* of those, whose Way is so far different from theirs. (O! when will the Church of *Scotland* see some of that Size of Soul and Zeal? How quickly should there be a Period put to such pitiful Pleading and Pleaing, as we have in this *Proposal*, and all the rest!) It is not to be forgotten, how, as the Men who introduced *Episcopacy* at the Gate of *Erastianism*, used the same Arguments, whenever they had done a Mischief to the Church, which you use: So our *Publick Resolution-Men* crucified, in a Manner, these great Worthies, last named, quick, that they might the more easily carry on the Defection; and when they had done so, they cried *PEACE*, and prepared *WAR* for every Man, who were not carried down with that Current, and durst not say, *A Confederacy*

to all, to whom they said, *A Confederacy.* 4thly, For *Patronizing and purging from Guilt* (an Undertaking which will be found hateful in his Eye-sight!) *these Cause-destroying Unions*, that have been carried on amongst us; not only as Duty, but as the great Duty of the Day. 5thly, For *absolving*, from the just Imputation of Disloyalty and Unfaithfulness to Christ, *our unhallowed and Cause-destroying, and betraying Lyings-aside from Testimonies*, in their proper Season: Against which, as God hath, so He will testify. 6thly, For *Heartning and encouraging* those who are running Headlong, *in the Course of Desertion to go forward*, tho' it be downward, without any regard to the Offence given hereby to the more truly Tender; making sad the Hearts of such, as He would not have made sad; and making glad the Hearts of such, to whom He will give Sorrow of Heart. As knowing, and being confident, when they have done so, they will be pleaded for, and their Credit and Respect in the Church (which they both really ruine and rend) is insured to them: For UNION, PEACE, and HEALING, is still pleaded, in the Case; and so the Men of all these Mischiefs are patronized. Now, Sir, It is for these, and many crying Crimes of the like Nature, that I require the Life of this Malefactor may be taken by the Sword, which you have put in the Hand of your First two Concessions: And, if you be true to your own Concessions, your own Hands must be employed for making a Grave; for it is vile. And I must tell you, Sir, you will, in this Work, have the Assistance of the true Lovers of the Cause, who long have looked with bleeding Souls, and broken Hearts; lamenting while they behold, how All is like to be ruined, while you

self and others follow *these Courses*, cried up by you
and your Paper, as *conservative of the whole*.

But, before I leave this your *Proposal*, (now bleeding to Death by the Hand of your own *Concessions*) I am necessitate to take Notice of some Things further in it; seeing the Simple, who are easily deceived with Sounds, may be, and are imposed upon, in this, by good Words and fair Speeches, wrested, or inconsiderately adduced, contrary to their true Sense and Scope. And, I st, Sir, As I am frequently at Loss, what to make of many Things in your Paper; So, I profess ingenuously unto you, I am put to a great Difficulty, what to make of these Words, in your first Ground; And tho' it is unquestionable (say you) that some must be more culpable in the Cause of the Difference, than others; yet doth he press this with such Vehemency, and that without any such Reserve, to sist until there should be an Intireness of Judgment amongst themselves; else there were no such Difficulty, or Need of it, to be thus pressed. Sir, a Man may pity another for it; but he cannot be justly angry with him, for his Dulness; and therefore you must pardon my Professing my self, to be at a Loss here; as not knowing, what to make of what you seem to make so much of; yea, wherein your All seems to ly. Now, Sir, do you mean, that these, who are less culpable in the Cause, should, because of the Vehemency, wherewith you say this Peace and Union is pressed, in order thereto, pass from their open Opposings, faithful Withstandings, constant Witnessings against such of their Brethren, who are involved in a Course of Defection, and are carrying it on? And that, if they do not so, they expressly control the Authority of our great Master, who hath enjoined Love and Concord by

such reiterate Commands, &c.? I hope you will not dare to affirm it: And yet, I profess, I know not what to make of these Words, nor how they quadrate to your Scope, *Yet doth he press this with such Vehemency* (say you) *and without any such Reserve* &c. except this be your Meaning. But if you mean that the less culpable in the Difference, should hold fast their Integrity, and from that predominant and primary Love, which they owe to God, and that subordinate and secondary Love, they owe to their Brethren, so earnestly contend with them, as they may be stopped in proceeding in a Course, so dishonourable to Christ, so destructive to the Church and Cause, and so offensive to the truly Tender; as yet, in their hottest Contendings, there should be a Watching against carnal Passion; and that their Opposition should be so managed, as, if their Brethren will not be reclaimed, but will run forward, it may appear, it is pure Zeal for God, that prompts to this Contest; and the Love and Fear of the Almighty, which moves them to withstand the Men of these Courses; and that they are always willing and ready to receive them, upon their returning from the Evil of their Ways, and embrace them, as Brethren: Tho' the very Love of Christ, the Love of the Cause, yea, the Love of the Brethren, as it keeps them from going along with them in their Course; so it not only imposes the Necessity upon them, to stand aloof from them, while they practise and go forward, but constrains, with the greatest of Peremptoriness and open-faced Plainness, to oppose them, and contend with them; I say, if this be your Meaning, we are agreed. But then, in our present Case, you must make it appear, the Men, with whom we debate, are not in a Course of De-
 section,

with its Grounds, answered.

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fection; and in the whole of their Course, answer the Import of your Two *first Concessions*; or else all you say here about the *general Commands of Love and Concord*, doth vanish to nothing. But I am weary in making Conjectures about that, which I do not understand; and so I must leave it, till you, in your Next explain your self: For, since Others, more knowing than my self, know not what to make of this Heap of Words, thus connected, I am not ashamed to profess my Ignorance, lest I be found among the Fools, *who answer a Matter before they so bear it*, as to understand it.

The *Second Particular* I take particular Notice of, is in your *Fourth Ground*, running thus, "But we may see (say you) such a sad Rent, the more it be followed, the more it becomes a *Labyrinth* and *Maze*, and no *Way* found thus to get out, but that by which they first entred." True, Sir, Now you have hit it, if you can be perswaded to hold at it: And your Eyes and mine will be shut, if ever either of us see our Rent otherwise cured: And therefore let me tell you, If you could so plead with your *Indulged Brethren*, as to return, and enter in at the Door, out at which they went from us; and by this Means have made this Heart-breaking Breach in the Church, of more dismal Consequence than all their Lives and ours are worth: And so effectually persuade as to prevail with them, we will call you, and honour you as a *Healer indeed*. But if your Meaning be, (which only complies with your Scope) That, notwithstanding of all the Injuries they have done to Christ, his Church and People, we must rue of all our former and present Resittings of their Course; and, for the Future, resolve to soulder and cement with them into a Sameness, even while they con-

continue, and plead, *They have done nothing amiss*, and others, by your Confidence, under your Countenance and Patrociny, and others joined with you (for which all of you, as well as they, will be made to answer) are embold'ned to the like Practices. Then, Sir, I tell you plainly, (neither dare I forbear Plainness in the Case) I look on all your Pleading, for such an Oneness, and Plaistering over with the pleasant Names of *Love, Peace, Union, Healing, &c.* as One, a meer *daubing with untempered Mortar*, and a wretched, inconsiderate and bold Wrestling of all these blessed Scriptures you adventure to cite, whereby you think, you have proved the Whole of your Project, to be the very Scope, by them designed and driven: And, as I leave you to gather this from what is said; so, I shall endeavour to make it further clear, by what follows.

Sir, Before the Lord comfort a People, whom he hath been smiting, for *going on frowardly in the Way of their own Heart* (as we have been, and you neither can, nor dare deny it:) He first heals them of that Plague of Heart-frowardness, and then leads them in such Ways, as makes it evident, by his Touchings, he hath made tender, and hath indeed healed them; and so prepared them for that Comfort, which he hath created for the Mourners, who creates this *Fruit of the Lips, Peace, Peace.* O, Sir, It were good for you and me, before we take up to us, with such Clamour and Confidence, to be *Healed* to learn the Art of Healing at Him, who hath taken this Name to Himself (O blessed and beneficial Name for us!) *I am the Lord that healeth thee*, we be found *Daubers*, and *Physicians of no Value*. And Sir, to make use of your own Words, we *look upon This*, while pretending to plead for He

with its Grounds, answered.

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ing, with the greatest Fear and Trembling, lest he find us *such*; and fall upon us, as *such*; and, as having pretended His Warrant and Authority, for what we did and said: His Quarrel with the false Prophets of old.

3dly, I am necessitate to take Notice of what you bring in, in the Close of your 5th Ground, *And we may see (say you) the very first visible Degenerating of Christianity, in the primitive Times, began here.*

Ans^r. 1st, Sir, I really believe, that this is such a Piece of Antiquity (as brought to corroborate; and comply with your Scope;) as no Man, besides your self, understands: For, it is visible, that the first Degenerating of Christianity began at that, which gave the few Number of the Faithful, in those Times, just Reason to dissent from, and withstand the Courses of these, who were unite in Forsaking the Truth; till, in this Union amongst themselves, Backsliding and Defection was carryed on to the Height of an *Apostacy*; and he, *who hath an Ear, to hear what the Spirit saith unto the Churches*, will re-found it upon this, *Rev. 2.* And herein there is an Harmony amongst all the Prophets and Apostles: But if this be your Sense, I freely grant it, that as of Old, so in our Days, the visible Degenerating of Christianity hath begun here, *viz.* Being unite in Courses, from which they, who did adhere to their *First Love*, were not only alien, but judged themselves obliged, from the Constraint of the Love of God, yea, and true Love to such, as they did oppose, to withstand all such Unions. Only then, Sir, it concerns you to consider, how it answers your Scope, seeing it so palpably, and so plainly destroys it.

But

Bnt, 2dly, If this be your Meaning, that the Decay of that *first Love*, which was amongst Saints in the *Primitive Times*, was observeable in the Ceasing to contend valiantly for the Faith, which others destroyed; and the Generality of these, being both Unite in this detestable Neutrality, and in the Height of Animosity, (for these dy and live together as we see it in our Day) against all such, who withstood these Courses of *Defection*, which ended in *Apostacy*, then your Observation is true and good. But then, Sir, this would have imposed the Necessity upon you (instead of pleading thus) to have *set the Trumpet to your Mouth* (Oh! when will that be?) and have *discovered our Iniquity*, in Order to *swearing away of our Captivity*, and preventing that Day of none-such Calamity, (which by our crooked and carnal Courses, we have procured:) to have been plain and positive in Discovering, instead of this Daubing, how we had lost *First Love*; and peremptory, and pressing, in perswading to Repent, and to do the first Works of the Church of Scotland when her Ministers burned and shined, as Stars held in His Right-hand; and behaved themselves indeed as Angels of the Church. Thus to have rebuked our Backslidings, would have made us bless ourself in your Behalf, and would have made it appear, that the Mantle of some of our great and now glorified *Elijahs* had fallen upon you; (O! when will some of that Size and Soul be seen in our Church?) For Nothing favouring of that holy, heroick Height of Spirit appears in your Paper, beside the *first* *Concessions*, which are buried under the Heap and Rubbish of what follows.) and would have imposed the Necessity upon you, to have cried, as such, who had fallen, *To remember from whence they*

had fallen, &c. So to the few, who have obtained Mercy to stand, *To take heed, lest they fall from their own Stedfastness*; setting it before the Eyes of both, *How His Soul hath no Pleasure in them that draw back*, but shall lead forth such Backdrawers, and Turners-aside with the Workers of Iniquity. But this Sense doth not answer your Scope; nor is it consistent with what follows, viz. *It is at such a Breach* (say you) *the envious One waits to sow his Tares.* I grant you, Sir, that Satan having prevailed to carry away Men from Adhesion to the Truth, (seeing he can, and shall never be able to carry all away; for our Lord will not want his Witnesses, in the Times of greatest Defection:) will thereby advance his Kingdom of Darkness, by putting on, for a Season, the Garb of an Angel of Light, that he may, with the greater Success, Fith in those Waters, that holy Providence hath suffered him to Trouble. But it is the Matter of my Admiration, how you come to say, That it is at such a Breach the envious One waits to sow his Tares; for he could never have reaped such an Harvest, if First he had not, as a Seed-time, seduced Men into a Declining, and departing from the Truth: And when he hath had Access to put this in Mens Hearts, then indeed he reaps the Harvest of making them rage against all, who will not comply with their Course, wherein they are confident: And heretupon follows an All of Confusion and Contention, the Upright withstanding the Courses of either stated Enemies, or mistaken Friends: And these, by their Number, and other Advantages, overpowering the poor Handful, for a Time, whom they oppose, or rather by whom they find themselves opposed in their Course, and Carrear. But having spoken somewhat already to our Unions, I hope to

make it evident, beyond your Denyings, in Matter of Fact elsewhere, how that envious One hath destroyed our Cause, by our wretched Unions; and that he is only most effectually defeat, in the Desperateness of his Design, by the Opposings of some, who hitherto have stood and withstood, in opposing those Courses. Ah! the fervent and vigorous Opposings of those Unions, in due Time (on which Posterity will write **BRETHREN IN INIQUITY**.) had prevented these Church-rendings, and this woful Ruin, for which we are now ripened by the Defection, which hath been carryed on, and then coloured over, to make it clean and current, with your fair and falsely assumed Names of *Love, Peace, Union, Healing, &c.* Yea, and your *Third Concession* says nothing, worth hearing, if it say not all this, and more to the same Purpose. Sir, I have insisted the longer upon this, your *First Proposal*, because the Simple, who are ready to believe every Thing, held forth unto them, under the lovely Names of Love, Healing, &c. especially, when the Thing delivered is, with such a Superplus of Confidence; may consider and examine on what Side Truth lies, before they give up themselves into a Credulity, whereof they may repent too late.

P R O P O S A L II.

Your 2d Proposal runs thus, *May we (say you) on any safe Ground break up Church-fellowship, and Communion, so far with these, who have accepted the late Indulgence, as not to hear, or receive the publick Ordinances from them, as being such? I must propose this on these Grounds, &c.* Which you determine in the Negative, and for which you adduce your Grounds affecting

asserting most emphatically, that we are obliged to hear them *as being such*.

Answer. 1st, Sir, It had saved your self, and me both, a great Deal of needless Labour, if you had cast your *Second* and *Seventh* together, and had tried ere you had triumphed, (For, as the *First Proposal* hath the Sound of Words, and Shew, to amuse the Simple ; so in the *Second* and *Seventh* lies the All of that apparent Strength of your whole Paper ; for the rest are stuffed only with Things in the By, and to no Purpose, save as they Lacquey these Three.) whether all the Reasons, brought to support both, would have made One. And, Sir, I have said so much upon your *7th Proposal*, (which, as I have told you, is the very same in Sense and Substance with this) as it is needless for me, to say the same over again here ; or to put you again in Mind of the Shamefulness of that Lapse, to fall a disputing, without stating the Question, or considering what was said by that learned and zealous Author, whom you contradict ; but with what Success the Issue will prove. 2^{dly}, Let me ask you, what you have said, in all your *Second Proposal*, which will not infer the same Necessity of keeping Church-Communion with the Prelatick Curates, *as such* ; which you perswade to be kept with the *Indulged* ; *as being such* ? (and 'tis well you thus phrase it, *as being such*) and then you have yielded all we seek of you. And I pray you, Sir, take Notice of it, and remember the next Time, to plead for Curates of both Kinds conjunctly ; since it is evident, you are but insnared in the Work of your own Hands, in essaying to support and save the One, while you leave the Other, and lay them open to the Lash : For, do what you will, these two must stand and fall, live and die together. 3^{dly},

I might further show you here, how (after your Manner) you beg the Question, and seek these Things, which you ought to prove. But,

4^{thly}, Might I not retort the Question? and ask you, 1st, Why your Indulged have broken up Church Communion with us? For did they not run away from us, when they rushed upon this Acceptance, without ever consulting God, by setting Time solemnly apart, to pray together, in Order to their being led in a right Way: When it was evident to all of them, that the Cause of the Church of *Scotland* was no less concerned, in the Case, than in the Case of *Episcopacy*, if not more? And here, Sir, you must hear it, and I am little solicitous about your Censure, or the Censure of any Man, who will rage at what follows; I fear not, I scruple not to say, It had been good for the poor Church of God in *Scotland* (if so it had seemed good to him; but now we must be silent, and adore an holy trying Providence.) That all our indulged, without excepting a Man, from First to Last, had at First turned in to *Episcopacy*. 2^{dly}, Why did they not consult their Brethren, in the Case, who had obtained as much (if not more) Mercy to be faithful in the evil Day, than any of the Accepters; and so were as like to have the Mind of Christ? Yea, 3^{dly}, Why did they not consider their Covenant Obligations; (especially when it was evident, that the Enemy did professedly *design to divide*, that he might more easily destroy:) Of not suffering themselves to be divided from their Brethren? Which was the sad Regret of some of the most eminent of them, when going in before the Tribunal. 4^{thly}, Why did they not consider, and consult, (I shall not say, the Humour, as now it is phrased, but) the Edifi-

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cation and Satisfaction of the Godly, in that Nation, antecedently to that Acceptation? But waving, and undervaluing all these Things, forward they will run, follow who will, or be stumbled who will, it is all One to them; if we will not be huffed and Hectored into a Compliance with them, in this Cause-destroying Deed, they will stand upon the Legs of their old Credit, and condemn all, who will dare to mutter *Ill did they*. And now, Sir, I pray you consider, whether you or I have best Ground for our Question. I know you will say, That, for all this, they profess a Readiness to receive us; whereas we profess an Unclearness to join with them, *as such*: And so you have more Reason to ask your Question, than I can pretend to for mine. But I pray you, Sir, *1st*. Who of the Episcopal Curates will refuse us, if we come, and join with them? For both the One and the Other, do look upon all such Comings, as an owning of them, for Ministers in their present Circumstances. And if you say, Some of them have preached in the Fields, as well as Others, (though a small Sum.) I might answer you *First*, Then they were heard, when they preached; and so the Reproach of Non-Communion with them, in Ordinances, is rolled away. *2^{dly}*. I must tell you, that some of them were earnestly dealt with, to come out to the Fields: (And if you require it, I shall both give you the Names of the Ministers dealt with, and of these who dealt with them.) And they plainly refused. And now, Sir, whatever may be said, as to that Matter, which is not my present Business: Yet as to you, I ask, Who refuse Church Communion? But I know, your last Sonzie and Shift will be, *that they admitted, yea, invited Field-preachers, and Non-indulged, to preach in their*

their Pulpits. Answer, *First*, So might they well do; (and so might the Curates do; Yea, so have some Curates done: And if you deny this, or doubt of it, put me to it, and I will give you Satisfaction, as to Matter of Fact.) For thereby they saw, and understood well, themselves to be approved, in their Acceptance, and *honoured before the People*: Which withal, was only observed to be done, when better might not be. But *2dly*, I must tell you, think you of it what you will, That these Non-indulged, and Field-preachers, might, and ought to have been much better employed, in preaching in the Places of the Country, which were desolate: But alas! what became of Field-preaching, since the Field-preachers, and Non-indulged made their Work, to hallow, by their Presence, that unhallowed Indulgence? which, as it hath proved manifestly a sad Attempt, for your self; so it hath proved, and will prove more and more so to you and all the Men, who will set themselves to support its Credit. If you be not sensible of this, yet others are, and you may ere all be done.

But, Sir, However I have told you, There is nothing material, which is not already answered, in the *Return* given to your *seventh Proposal*: Yet, lest you should swell in Confidence, and say, You were declined in that, wherein your main Strength lay, and wherein above, you judge you cannot be matched; I shall come more particularly to consider this your *Second*; and see whether you have more Reason to judge these *Grounds unmoveable*, than you had to judge your Disparities, assigned in your *Seventh*, undeniable.

And, *1st*. In the *General*, I would have you take Notice of it now, since you did it not sooner, How

if the Question, as 'tis even stated by your self, be inferred from these *Grounds* (taken *Conjunctly* and *Severally*) you bring for putting it out of Question, that what you affirm is Truth, there will be still more in the *Conclusion*, than in the *Premisses*: Which were easie to demonstrate, by a particular Induction of the *several Grounds*, you lay down: Not one of which (even supposing them valid) will conclude. We are to hear, and receive the publick Ordinances from the Indulged, *as being such*: (And if I have wronged you in asserting This, as I know you want not Confidence to charge me with it; so I want not Hope, He will help me to make it evident :) And though this carries in its Bosom a sufficient Refutation of the whole, and is a shameful Lapse in a Disputant: Yet I shall come to a more particular Trial of the Firmness and Solidity of *these Grounds*, which you are confident will support your Fabrick, and Superstructure.

Your 1st, Ground then, runs thus, " *That hereby* (say you) *no Approbation of the Indulgence can be necessarily inferred, and the Ground of Offence can never be owned such, as to pollute the Ordinances, or make Communion with these in the least sinful to us. But, it would be adverted on what Side the most dangerous and destructive Inconveniencies are, and Hazard of the greatest Offence hereby to the Church.*

Answer, 1st, Sir, It was ever accounted *Ominous*, for a Man to stumble in the very Threshold; and yet in your Haste it hath so happened with you: For the Question, as stated in your 2^d *Proposal*, doth either contradict, or destroy your *First Ground*, by which it should be supported; or your *Ground* destroys your *Proposal*, to the Support whereof it was brought: As is obvious to any Reader. Your

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Proposal being a strong Affirmation, That the Indulged are to be heard, *as such*; and the *First Ground* you bring to confirm this, is, *That no Approbation of the Indulgence can be hence necessarily inferred*: And therefore it may, and ought to be done. Now, Sir, is not your Proposal notably supported by such a Ground? We are to hear the Indulged, *as such*; because our hearing them, *as such*, importeth not our Approbation, or our owning them, *as such*. For my own Part, it passeth my Capacity to conceive, how your Proposal is supported by this *Ground*; Or to think, how you have perswaded your self, that it is so: Much more, how you have made your self believe, you could prevail with, and perswade Others, by such a Reason, to believe you spoke Reason and Truth, in speaking thus. And for further Illustration, let us take it thus, *Seeing there are several Persons, who judge themselves obliged to own Ministers, as sent, and having a Mission to dispense the Ordinances, in such and such Places, who yet look upon themselves, as obliged to oppose the Errors, Miscarriages, Mistakes and Impertinencies committed in their dispensing thereof*: So, lest Ministers should be opposed in their Mistakes, and consequently their Repose should be troubled, here is a new Expedient found out by you, *viz.* No Man needs, yea, or ought to scruple to join in publick Ordinances dispensed by Persons, who *have not entred in at the Door, but have climbed up another Way, even as such*; seeing this is not at all an Approbation of their not Entry at the right Door, or their climbing up another Way; and consequently, Persons may (yea, put your Proposal and Grounds together, ought) join with Ministers committing the grossest Things, whether in their Entry into, or the Exercise of their Ministry,

nistry, and that, *as committing them*; and yet be in no Hazard of countenancing them, *as committing these Things*.

But, without insisting further, I leave you here to your second Thoughts: Only I must tell you, The whole of that poor Party, whom you oppose, are much confirmed, to find how the Chief of their Opposers are deserted, so to manage their Opposition against them, as Men must first fall out with both Reason and Religion, before they fall in with such a *Proposal*, upon such a *Ground*. And really, Sir, I need not dislocate, by stretching to draw this beyond the just Length of the *Cassandrian Latitude*.

But, 2dly, Sir, to come more particularly to this your *First Ground*: Let us consider it, as consisting of Two *Assertions*: (with you, it would be advertised.) The First of the Assertions in Form runs thus: *If the hearing of, and joining with the Indulged, as such, infer no Approbation of the Indulgence, or of the Indulged, as such; then they ought to be heard*: But the former is true. Therefore, &c. — (I hope, there is no Injury done you, in reducing this Branch to the Form of Argument.) Now, Sir, the Probation of your *Minor* (which was the All of your Business) is wanting; and so your *Ground* ceases to be a *Ground*, till you have rendred a Reason, why we should believe it to be One: Especially, when we judge, that both Reason and Religion perswade us, to make an Inference contradictory, in Terms, to this of yours. 2dly, Do you not see, (if you do not, all besides your self do) how your *Ground* doth necessarily infer the hearing of the Curates, *as such*; as of the Indulged, *as such*? For, why should the One be more scrupled at, than the Other, if there be no Approbation of either, in the Case? Or,

with what Shew of Reason (except we will abandon Reason, and give up our selves to the Imposings such, as will, with Confidence impose their *Dreams* upon us as *the Rule*.) can it be pleaded, That the Hearing of the Curates, *as such*, is an Approbation of them, *as such*; but the Hearing of the Indulged, *as being such*, imposes no Approbation of them, *as being such*? Sir, you will remember, the next Time, to satisfy us in This. And till then, you will not quarrel, that we profess, You have given us Confidence to oppose you. But, for Answer, 3^{dly}, Take it more fully in the following *Sorites*, If we hear any Minister, we must hear him, as having a Right to preach in such and such a Place; if we hear him, as having a Right, then we hear him, as sent (for that gives him the Right to preach; and warrants, yea, obliges us to hear). And if as sent, then sent by some having a Right to send: And if we cannot join with him, except we approve of his Right to preach in such a Place; then we cannot join with him, except we approve his Mission to such a Place; and this we cannot approve, except we approve the Right of him, who commissions and sends him to such a Place. Now, Sir, if you please to go down the Steps of this *Ladder*, whereby we have ascended, you will see on what Ground your *Proposal* stands. The King of Britain hath assumed the Right (by virtue of his *Supremacy*, to do in all Church Matters, *as he in his royal Willom sees fit*) of sending Ministers to such and such Places; and according to his Right (having found such and such Ministers qualified for discharging the Office of the Ministry in such respective Places) he hath given them his *Potestative Mission*, called the *Indulgence*; and these Ministers are gone to their respective Places, where they preach, and have

actual Exercise of their Ministry, by virtue of his Mission, who sent them thither : And from this results our Obligation to hear. Sir, I pray you, think on this, when you have Leisure ; for we judge our selves obliged to think upon it ; and so much the more to think upon it, as you seem not to consider it.

The *Second Assertion*, which is wrapped up in your *First Ground*, runs thus in Form, "When and Wheresoever the Ground of Offence, given by Ministers, is not such, as doth pollute the Ordinances dispensed by them ; There and then, there cannot, nay, there ought not to be any withdrawing from Ordinances so dispensed." But, in the Case of the Indulged, *as such*, it is so : Therefore—*Answer*. 1st, To say nothing of your *Major*, how comes it that you still forget to prove your *Minor*, which you know we deny ? 2^{dly}, How oft, Sir, shall I be put, by the Laxness and Latitude of your Reasoning, to put you in Remembrance, that by the same Way of Reasoning, you perswade us to hear the Curates, *as such* ? And however, I believe, you have a special Kindness for your Indulged Friends, yet I shall be loath to think you design to steal a Courtesy upon the Curates ; and yet it is evident to every One, (whatever be your Intention) that the Curates are as much obliged to you, as the Indulged are ; and they, in the Exercise of their Ministry, *as such*, no less commended and endeared to the People, than the Indulged, *as such*. But, 3^{dly}, Sir, Let me ask you, what you mean here by the Pollution of the Ordinances ? If you mean, That they have done no such Thing, as puts them *in mala fide* to dispense the Ordinances, in such and such Places ; then, as it is a miserable Begging of what is to be proved, this As-

sertion is the same with the First; and we positively assert it, upon good Grounds, (already held forth) to be false. If you mean, that whosoever the Person be, who dispenses the Ordinances (if ever he had a Right to dispense them) yet, both giving and granting, he hath no Right to dispense them in that Place; nay, that his very Coming to that Place, hath for the present justly incapacitate him, for the Exercise of that Office there; seeing, by this very Deed, he is guilty of high Disloyalty against Him, who gave him his Commission. Yet, since the Substance of the Ordinances is not vitiate, he should be still owned; It is so gross, as it will give any Man Ground to build upon your Foundation, and to reason thus: That, if a Man, who by doing that, whereby he becomes guilty of *Leſs Majesty* against him, who made him an Ambassador, and so forefaults his Right, may, and ought still to be owned, as an Ambassador; even while in the Act of Disloyalty to him, who gave him his Commission. What Reason is there, why he, who never had a Right, or *Mission*, providing he do not vitiate the Substance of the Ordinances, should not be likewise owned? And then, alas! what becomes of the Credit of the Ministry?

3dly, Sir, However in your *First Ground*, you are pleased to take it for granted, and, instead of proving it, suppose it, as that which may not be called in question, *That hereby no Approbation of the Indulgence can be necessarily inferred, &c.* Yet you cannot be ignorant, nor dissemble your Knowledge, That the Contradiction of this your *Proposal* and *Ground* is One of the main Pillars, upon which these serious Christians, who scruple the *Hearing of the Indulgence*, build their Opposition thereto: Because they cannot

see, how *bearing them, as such*, doth not import their Approbation of them, *as being such*. And therefore; it concerned you, in Point of Conscience and Credit, to have said something, which might have satisfied their Scruple. But because, Sir, the poor, truly *Anti-erastians* are not reduced to such a Condition, as to be boasted out of any of their Holds with Wind and Words; and to make it appear, that the Matter here is of greater Moment, than we are to be Hissed, or Huffed from Adhesion to it with a Noise of Words, which are Debtors, for all the Strength that is in them, to the Confidence of the Speaker. May it not be enquired, seeing the Curates (at least many of them) do no more depend upon *Prelacy*, as to the Exercise of their present Ministry, than the Indulged do depend upon the *Supremacy*, or on the *Rulers Acting* by Virtue thereof; Whether an owning of the Indulged, and submitting to them, and their Ministry, be not a Submitting to the *Supremacy*; as well as Hearing of the Curates, and submitting to their Ministry, is a Countenancing of *Prelacy*? So that if you grant it in the Latter, The Hearing of the Curates, is an Approbation of *Prelacy* and the *Curates*, as such; it seems so strange, how you should deny, that the Hearing of the Indulged, as such, is an Approbation of the *Indulgence* and *Supremacy*; as I must profess (and I know many are of the same Opinion with me) I never expect to hear a satisfying Reason from you for this, which, without all Reason, you would have us assent unto as a *First Principle*, not to be debated. But further, Sir, for easing my self a little, and cutting you out more difficult Work (since you will be working) I refer you, *First*, to what is said, in *The History of the Indulgence*

Indulgence, pag. 131, 132. wherein it is proved, beyond your Disprovings, That the Entry of the Indulged did both give the Rise to, and establish the Supremacy, in its Exercise ; So that a Submission to their Ministry, thus entred, and officiating, as such is inseparable from a direct and downright Approbation of the Indulgence, and the Usurpation of the Indulger. 2dly, You will find it made out in the same *History*, Pag. 135. Quest. 38. That, as the countenancing and hearing of Curates, is a virtual Approving of their sinful Way of Entry ; so the Countenancing and Hearing of the Indulged, is a Countenancing and Approving of their sinful Way of Entry, (the Sinfulness whereof may be seen from the whole of that *History*, especially the *Twelve Heads* therein particularly prosecuted.)

And, whereas you say, *The Ground of Offence can never be owned such, as to pollute the Ordinances*, &c. For Answer to this, see *History of Indulgence*, Page 20. Where the Ground of Offence is shewed to be their material Renunciation of their formal, Ministerial Conveyance of Authority to preach ; and Receiving potestative Mission from the *Erastian Magistrate* ; (Sir, if you had read this, you would have been better advised, ere you had set down this Ground, unless you judged your naked Assertion should pass for a Ground, in Contradiction to so much solid Reason : But it will only pass so, with your self.) See, likewise Page 16. Rem. 12. See likewise, Pag. 70, 71, 72. Where Mr. Blair's Answer is vindicated ; and where you will find it proved, that the Indulged, in receiving their Instructions, have declared themselves not to be the Servants and Ambassadors of Christ ; but of the Magistrate : And therefore can be owned, as no other. See likewise

the whole 1st Head of Arguments, where, in several Particulars, the contrary of this Assertion (by you called a Ground, or Argument) is proved, beginning at Page 80 & Seqq. See also, how the Acceptance of this Indulgence is at length proved to be an Homologating of the Supremacy; especially from the 6th Particular of the III Head, to the End. Page 93, 94, & Seqq. See moreover, the 10th Particular of the VI. Head, Pag. 100. where it is made evident, that Ministers, by this Acceptance of the Indulgence, became as formally subject to the Magistrate in *Masters Ecclesiastical*, as Sheriffs are in *Civils*. See to the same Purpose, the Arguments adduced by Mr. Smith against the Curates, applied to the Indulged. See moreover the Questions, cited in Reference to the following Ground, Pag. 136, 137, 138. And let me add to these the following Passages. See the Difference betwixt their present, and former Exercise of their Ministry, Pag. 130. Their renouncing their former Mission. *ibid*. Their exercising of their Ministry, as receiving it not alone from Christ, Page 131. Their recognising another Supreme Head and Power over the Church, *ibid*. Their not being set over the People by the Holy Ghost, *ibid*. And the Relation of the Indulgence to the Supremacy, *ibid*. Thus, Sir, you see what Trouble you have put me to, in pointing forth all these Places to you; which, if you had been at the Pains to to have read, before you began to have written this Paper, in order to the Information of your Judgment; I am sure, you had either never troubled us with your Paper, or you could not have had the Confidence, to have sent us your naked and jejune Assertions, instead of Grounds and Reasons, who had seen so much solid Reason adduced in the

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Contrary of what you assert. And I will be still of this Opinion, till, by your Answer, you establish this Ground upon the Ruin of all that, which is solidly and satisfiably said, in the Places cited above. But,

I shall shut up all, I will now say upon this Part of your *First Ground*, by asking you a simple, plain Question; Suppose then, if an Usurper should arise, in a well constituted Kingdom, and violently thrust from their Charge all the Officers of State, and lawful Rulers within the same; and some Time thereafter, without (by a formal Sentence) annulling their former Commission, they had from the lawful Magistrate, should (having First arrogate to himself all that Power competent to the lawful King, which he had procured, by the Persons who were upon the same Conspiracy with him, to be settled upon him, by something, having the Force of a Law:) by the open and avowed Exercise of this Usurpation, in his own Name, constitute the same Persons, either in the same Places of the Land, wherein formerly they had served their lawful Prince; or in whatsoever other Places he thought fit, under such and such Limitations, as were declarative only of this, That he sent them thither to officiate, and they acted in these Stations according to his Instructions, and as being sent by him, and subordinate to him; and if they should thankfully accept of the same Appointments, as a Favour, and enter, upon the same Warrant, to officiate and exercise these Offices: Whether such as did own these Men, as their lawful Rulers, and did carry in all Respects, toward them, as such, by cheerful attending upon them, in their Courts, assisting them in their Offices, submitting, as formerly, to their Sen-

ences, and yielding Obedience thereto, would ipso facto be guilty of the Usurpation, and of *Leſe-Majeſty* and high Diſloyalty againſt their lawful King, eſpecially, he being, in the mean Time, managing open War againſt the Uſurper, and fully able to recover his Right, and deſtroy him, only he delayed it a little, to the End he might take a Proof of his Subjects Loyalty and Fidelity to him; charging all of them, in the mean Time, upon their higheſt Peril, not to comply with the Uſurper, and to endeavour, in their ſeveral Stations and Capacities, to extirpate him, according to their Oath of Allegiance and Fidelity? Now, let the Accepters of the Indulgence themſelves, let your ſelf, and the reſt of the Plead-ers and Perſwaders to hear them, and all the Per-ſons prevailed with, conſider it; for, as no Doubt, all of you (if you did not perceive where it would land) would, in the ſuppoſed Caſe, give *David's* Answer, 2 *Sam.* xii. 5. So I give you *Nathan's* Answer to *David*, verſe 7. *All of you are the Men.*

Or to bring the Matter cloſer Home, (that, if you will not be convinced, others may, and I hope will :) Suppose then, That ſome of theſe Rulers had been ſo unfaithful and diſloyal to their lawful King, as to accept of this new Grant; and others were abſolutely againſt that Acceptance, as an Act of high Diſloyalty, and did diſſwade the Subjects, under the Pain of incurring the Diſpleaſure of their lawful King, to own ſuch, as Rulers. Yet, there were a Number, who, while they did ſeem to be reluctant, and to hesitate the receiving of the ſame from the Uſurper, did yet countenance and encourage ſuch, who had, perſwading all the Subjects to ſubmit to them, as lawful Rulers, in the mean Time, oppoſing and perſecuting the few Rulers and Subjects,

who openly withstood the Usurper himself, his ne Officers, or Emislaries, as likewise all these, who encouraged the Men sent, as Rulers, by the Usurper, and seduced the People into a Submission unto them, as lawful Rulers, as equally guilty of the Conspiracy and Treason against the lawful Prince with the Accepters of that Office : I say let this be the Supposition (as it is perfectly in our Case) and then, as I leave it at the Door of your Conscience to give Sentence, so it concerns your self, and all the Men of the like Practice, to think seriously what the exalted Prince, whose Throne is usurped and his House taken in Possession by the Enemy will judge of your Course and Carriage, in this Case. Sir, I say it again, Bethink your self of Time.

As for your subjoined, *It would be adverted,* (which, through Inadvertency seems to be brought in here.) However, I shall refer it to its proper Place, to be considered ; (where you mention the dangerous and destructive *Inconveniencies* of the Rent, yet) I shall here drop a few Words in Answer to it. And, 1st. Sir, it would be adverted, that Sin is the greatest of all *Inconveniencies* ; and that this is to be found on the Side of the Hearers, is evident by what is said above ; as also upon the Side of the Perfwaders to it : And if this had been seriously adverted unto, that poor Church and Remnant had been long ago delivered from that wretched Indulgence, with all its dismal Effects. And I would advert, whether, by such Kind of Pleading you do not water, warm and fix that, which will pluck up by the Root, as no Plant of his planting. But, 2^{dly}. Let me answer by Way of Question. What *Inconveniencies* would follow Withdrawing

we were Universal ; as we plead it should ? (except that the Indulged might at last be made to remember from whence they are fallen, which were a great Delivery to the Church of God.) I say, except their being recovered out of this Snare, and being made sensible of their Sin ; and thereby also others should be deterred, from following the like Courses ; be such a destructive and dangerous Inconveniency ; and a Matter that will give so great Offence to the Church, as we should beware of doing any Thing, that may tend to the producing of that Effect ? And why, then, should the Inconveniencies, which only natively follow upon the not doing of what is pleaded for, be fathered and fixed upon the Course it self, which, if duly followed, would prove the sovereign Remedy of a sick and ruined Church, and the perfect Cure of all these inconveniencies, otherwise not to be cured, or prevented ?

Your 2d Ground is laid down thus, *That we must still own these (say you) as our Brethren, whatever be the present sad Difference, with whom we are One, we hope, in Christ, and in the great Concerns of Truth and Godliness, in the same Doctrine and Principles of the Church : For in these we differ not in Thesis, whatever the Application hereof is Matter of Difference ; we should be tender to judge, in so far as they profess (whom we so assuredly know to be both serious and really) in their Opposition both to the Prelatick and Protestant Adversary.*

Answer. 1st. To reduce then your Second Ground consisting and made up of an aggregate Assertion, and the Anticipation of Objections) to the Form of an Argument, it runs thus, *We are to account these, Brethren, who are One with us, we hope, in Christ,*

in the great Concerns of Truth and Godliness, and in the same Doctrine and Principles of the Church: But the Andulged are such. Therefore &c. Your Major is true, and I chearfully grant it. But your Minor will take a great Deal of proving. And this it seems you have thought good to reserve to a more fit Opportunity; tho' any Man might have judg'd, That now was the Time, or never, to have done it; since your Ground is no Ground at all, till this be proved. And so, you see what becomes of your Conclusion, so long as your Minor is not proved.

But, it may be, you judge this sufficient Probation; *For we differ not* (say you) *in Thesi: which to the End we may perceive its just Force, I shall thus put in Form. We are One in the Doctrine and Principles of the Kirk of Scotland, with all these, who differ not from us, as to these Principles, in Thesi. And first thus it may be subjoined. But these who are in direct Opposition to us, as to the Principles, in Hypothesis, may assent to us in Thesi. Therefore these who are in a direct Opposition to us, as to these Principles in Hypothesis, may be One with us, as to these Principles. And consequently, the Prelatick Curates professing our Principles in Thesi; but, in Hypothesis, explaining and applying them, to support their Practices in Conforming to Prelacy: Yea, and Jesuites professing our Principles, in Thesi, (for you cannot but know that, in Thesi, they speak as much against idolatry, as we do:)* But explaining and applying all in Hypothesis, to the supporting of Antichristian Kingdom of Darkness, must be treated, as our well beloved Brethren; One with us in Doctrine and Principles. You see, Sir, how you run too fast, and too far, to be followed by any Man of Conscience. Is wrong Application of general Theses (to use our

own Words) so light a Matter, in it self, or of so little Moment, in our Case; seeing the whole Stress lies in the Application, that you take Liberty, to write so laxly and loosely? If you should say, The Principles and Doctrine of the Church of Scotland, are not applicable to Popery and Prelacy: The Invalidity and Insignificancy of this, in the present Case, is easily evinced, by shewing, They are as applicable to these, as to *Erastianism*. But, 2^{ly}. The Proposition of the foregoing Argument (viz. That we are one in *Thesi*.) is still unproved, and will take much Probation. Because, to be One in *Thesi*, (even as 'tis supposed by your self) is to agree in all *Universal Propositions*, as to the Church of Scotland. But that the receiving of Missions from the civil Magistrate, to such and such Places, so and so circumstantiate, is pure putide *Erastianism*, is a known and *Universal Proposition*, and contained in the Principles of the Church of Scotland; and as to that, we are not One. Therefore, it is manifest we differ from them, in *Thesi*; and that, by this Acceptance, they have departed from the Principles of the Church of Scotland.

But further, Sir, as to what you say of their being *Brethren*, in this Ground; must either relate to their Christianity, simply considered; which as I willingly grant; so you gain Nothing by this grant: For it is not to the Purpose; seeing there are other Things required in these, who are to distribute Ordinances, than their being Christians; having the Root of the Matter in them, and found in the Principles of Religion, and in that Respect, brethren. Or, it relates to their Ministerial Capacity; and so the *Second* is the same, in all Respects,

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with the *Third* (viz. *They are yet our Brethren Ministers of the Gospel: Therefore to be heard.*) Or if there be any Difference, this must be it, That the Strength of the *Second* consists in their being *Orthodox* Ministers; and of the *Third*, in their being Ministers *Simpliciter*, whether *Orthodox* or not.

But leaving the *Third* to be considered in its own Place, may I not oppose to what is here said, our Lord's Rule of Judging Ministers, not by their *Profession*, but by their *Practice*; not by their beautiful *Blossoms*, but by their sweet, savory and Gospel-adorning *Fruits*, Matt. vii. 20. ? I know this is usually interpreted of false Doctrine (in which respect the Doctrine maintaining the Lawfulness of the Indulgence, comes very justly to have its Share) But why it should not be applicable to Deeds also, contrary to sound Doctrine, I see not. It is an usual Thing for Men, when blinded with Prejudice, to grant the *Premisses*, and yet err as to the *Conclusion*; for this is engraven on the Way of man

— *Video meliora, proboque, deteriora Sequor.* *

Whatsoever these serious and godly Men profess of their Opposition, both to the *Prelatick* and *Episcopalian Adversary*; yet many, who dearly love them, and would be far from rash and groundless judging them, are made to lament over them, and are forced to see with a sad Heart, how they have, by their bare Acceptance of that Indulgence, fortified and complied with both; especially with the *Latter*, no less, not more deadly and dangerous to the Church of *Scotland*, than the *Former*. And for my own Part

* i. e. I see and approve better Things, I follow worse

to be plain with you ; however I love some of them
 dearly, and I hope to do so till I dy ; yet, in their
 acting so and so, as they have done, and continue
 to do, I am so far from judging my self called,
 in this Case, to look upon them, or carry towards
 them, as Brethren, or towards your self, as in the
 pursuit of this your Design, (whereby the Cause is
 more certainly destroyed, than by their Acceptance)
 as I would not know, how to answer my own Con-
 science, or how to have Confidence to appear before
 my Judge, if I did not witness my Love to the
 Cause of the Church of *Scotland*, and the glorious
 interest of our Exalted Prince ; yea, and my Love
 to them, and your self, in contending with them,
 while they continue in their Course: and with you,
 while you continue in yours, as with the most
 hated of Enemies. And, as I have laid my Recko-
 ning, with laying my self open hereby to all your
 loadings, and Lashings, with an Eye to him for
 faith and Patience ; so if he do not desert me,
 (O let him not !) you both may lay your Reckon-
 ing that, as long as poor insignificant I am out of
 my Grave, and breath above Ground, they and you
 shall have such an Opposition to their Career,
 and your Course, as He (without whom I can do
 nothing, or say Nothing to Purpose) will help me
 make. And, Sir, I wonder how untender you
 are of the Credit of these, for whom you so zealous-
 ly contend, in seeking, so often, to confound us
 to somewhat worse than a deep Silence (that so
 you may say what you will, and they do what
 they please) by telling us, how serious, how sound,
 and how good the Men are. And here again, Yea,
 (say you) we should be tender to judge them in so far
 as they profess (whom we so assuredly know to be both
 seri-

serious, and godly) in their Opposition, both to the *Protestantick, and Erastian Adversary*. I say, your mentioning of this so often, and making Use of it, as a Mids, tempts me once more to ask you, Where is the Seriousness of not a few of them appeared against Prelacy? Was it in going to hear Curates? And is this the Test of the Seriousness of all of them against *Erastianism*, that they have accepted an Indulgence? I shall pursue this no farther: But I hope there are Thousands, who will no more judge themselves obliged, to think the better of the Indulgence, because of the Goodness of the Accepters, than they judge themselves called to love the Golden-calf much the better, because *Aaron* made it.

But, to bring all I shall say, at present, on your *Second Ground*, to a Close, and to render you a Reason for what is said immediately above; what I told you, I durst not, while such and such, look upon them, and carry towards them, as Brethren. I here give you a direct Contradiction to your *Second Ground*. You may remember your *Second Ground* in Form runs thus, *We are to account the Brethren, &c.* Now, I give you, I say, a direct Contradiction to yours, in this Form, *These are not one with us, in the great Concerns of the Truth, and in the Doctrine and Principles of the Church of Scotland, ought not to be looked upon, carried towards, or pleaded for, as Brethren, while they continue such. But such are the Indulged.* Therefore —. Here, you see my Conclusion is a perfect Contradiction to yours. The *major Proposition*, you neither will, can deny; for it is nothing, but what is written up in your own, and whereinto it must be resolved (these Qualifications mentioned in this your *Ground* being by you conjunctly assigned, as the Cause

Brotherhood :) All the Debate is about the *Minor*, which I shall prove, by an Induction of Particulars; wherein, by this Acceptance, it is evident, they are gone out from us, and departed from the true Principles of the Church of *Scotland*: And therefore, as *such*, and while *continuing such*, are not to be looked upon, or carried towards, as Brethren, and One with us in Principles. Therefore, besides what was brought, demonstrative of this, in speaking to the *first Ground*; take these Things further, for evincing of this. 1st, They are *Erastian* in their Practices, at least, as you will see it made out, *History of Indulge*. pag. 12, 13. Remark 7. But lest you should say, This comes short of a Probation; since, hence it is not evinced, they differ from us, in Principles. However even here, you are at a sad Loss, in patronizing Men, as *such*, and while *such*, whose Practice, whatever they pretend to be their Principles, or Opinion, is directly contrary unto, and destructive of the Principles of the Church of *Scotland*. And once more, give me Leave here to tell you, Since there is so plain a Contradiction, in their Practice, to your *Second Concession*, it seems strange how, by your reading, you plead upon Grounds, whereby you interfere with your self; and, when closely put to it, you must either yield your Plea, or part with your *concessions*. Next, It is evidently made out, they are *Erastian* in their Principles, and opposite to the *Anti-Erastian* Principles of the Church of *Scotland*: For this, see it proved, pag. 61. & seqq. where the Narrative tells us, that the Indulged hold, and mention this *Affersion*, not to be agreeable to the Word of God, &c. viz. That we could not receive from the Magistrate any Instructions, for regulating us, in the Exercise of our Ministry. Which is an

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Eraſtian Affertion, and a Paſſing from the Principles of our Church; yea, a Subverſion of that, which ſupports the whole Frame of Presbyterian Government. See, for further Conviction and Confirmation, *pag. 24.* how the Term ONLY, was deliberately left out, in Mr. *Hutchiſon's* Speech to the Council, in Name of the *First Ten*; who were indulged; and that they have not, and do not play the Part of Brethren, in that they concur actively and effectually with the King and Council's Deſign, to have the Land freed of Conventicles, which by their Practice they condemn: See *pag. 16, 17.* See alſo the XI. Head of Arguments. See alſo, how the very Embracing of the Indulgence is proved to be, upon the Matter, a Recognition of a Power in the King to do, in, and by his Council, in Church-Matters, *what he pleaſeth*; and how the Indulgence bears in its Face and Front the very Lineaments and Features of the Supremacy, *pag. 31, 32.* See moreover, how the Receiving of the Inſtructions bewrayed a Falling from former Principles, *pag. 41.* See alſo the Answer to the Narrator his Alledgeance and Inference, while he ſaith, That he hopeth, no Man, in Reaſon, can alledge Mr. *Hutchiſon* his receding from the Principles of the Church, in the Matter, *pag. 82, 84.* And how contrary the Indulgence is to Presbyterian Principles; ſee it in the XI Head of Arguments, *pag. 90, 92.* As alſo, ſee how Eraſtianism is hereby eſtabliſhed, *pag. 97.* As likewiſe is made out, in the 7th Particular of the VII Head, *pag. 102.* Paſſing the VIII Head of Arguments, whereby it is made evident, how the Hands of the Prelates, the ſtated and profeſſed Enemies to our Principles and Government, are ſtrengthened: I ſhall cloſe my Proof of the *Minor*, by deſiring you to take Notice, how

pag. 130. such as scruple to bear and own the Indulged, are vindicate, by this, That the Way of their Entry is repugnant to our former Doctrine, Principles and Practices, carried on, since the Beginning of the Reformation. Now, Sir, you see how my *Minor* is proved, and so the *Conclusion* must be acquiesced in, viz. That neither I, nor any Man owning the Principles of the Church of Scotland, should or ought to look upon the Indulged, as such, and while continuing such, as Men of the same Principles with the Church of Scotland: Nor are they to be carried towards, as Brethren, till they return, any otherwise, than by witnessing against them, and admonishing them, &c. to repent, and forsake the Evil of their Way. Thus, Sir, you have an Account of my Thoughts of your Two first Grounds, wherein lay the All of your Strength. In going through the Rest, I shall be brief, seeing they are of little Moment, or Weight.

Your Third Ground is laid down thus, *That they are such, we must own (say you) to be the undoubted Ministers of Christ, clothed with a Ministerial Power, to preach and dispense the Ordinances, ere ever this Indulgence was on Foot, these being Acts of their Office, which flows from no Convey, or Grant of the Magistrate to such Places; and that by virtue of their Office and Calling, the Peoples Ty standeth still in Force to bear them, with respect to that primary Relation they were under, as Officers of the Church Universal.*

Answer. 1st, Sir, Let me tell you, That this very Ground is expressly brought by Mr. Smith; but with a great deal of more Distinctness, Strength and Concludency, on the Behalf of the Curates; and answered by the same Author: And it is by Mr.

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Brown applied to the Indulged, pag. 159. *Obj. 1.* And so I remit your self to the forecited Place, for *Answer* to what you say here: And I desire all whom by yours you would perswade to a Sameness of Opinion with your self, to consider what is there said; and then I do not fear but the Reason, and Religion both, which is found on the other Side, will determine them to a Dissent from you, on such a *Ground*. And here, Sir, you must suffer me again to put you in Mind, how all your Provings prove Nothing for your Indulged Friends; but they conclude the same also for the Advantage of the Curates: And if you will peruse and ponder what *Mr. Smith* saith, as to the Curates, and with what Parity of Reason all is accommodate by *Mr. Brown* to the Indulged, in the forecited Place; it is impossible you should escape the Conviction, that either you have said Nothing, to the Advantage of the One, by this *Ground* and Reason; or else you have said as much for the Other: In both which Cases, you will find your self answered. Now, Sir, however it may seem needless for me to say any more; since the whole of your *Ground* is so fully answered, in the Place to which you are remitted: Yet, for a *Second Answer*, I would have you consider, how, if your *Ground* were turned into Forin, One of Two would necessarily follow. *First*, That seeing, by Virtue of their Ordination, and getting thereby a *primary Relation to the universal Church*; therefore they ought to preach, where, and whensoever they have Access to make Mention of His Name; and the People are obliged to hear them. But then, Sir, what Advantage have you by this? For all that is hereby gained, is only in the General, that they are Ministers, by Virtue of their being thus set apart, and getting a Commis-

sion from Him, in whose Name they are to speak, and for whom they are hereby constitute Ambassadors ; and therefore the People are to attend Ordinances dispensed by them, while thus Officiating. And if this be your Meaning, whom do you contradict ? For we are as positive, in asserting it, as you are.

But then, both giving and granting this, it proves no Ground or Reason, for confirming of what you would thence conclude ; since it only concludes what we deny not, and is not the Question : And I wish, Sir, that many of your indulged Brethren had been more mindful of that their Relation to the Church, arising from their being sent, and set apart for the Work of the Gospel, and of the indispensable Obligation laid upon them, under the Hazard of that heavy WO against *non-preaching* Ministers, to have preached the Gospel *in Season, and out of Season* ; for then this unhappy Indulgence had never existed. But alas ! Lying-aside from the One, was punished with Acceptance of the Other. Or, 2dly, If you reduce your Argument to Form, it will (to the End it may conclude what you would have it) infer much more than you intend : And therefore 'tis utterly improper and impertinent, for concluding the Thing, for which it was adduced, as a *Ground*. And this, as it is evident to every One, so it cannot escape your own Observation : For thus you reason, *They were set apart for the Work of the Ministry antecedenter to that Indulgence ; Ergo, Antecedenter to that Indulgence they were Ministers, related to the universal Church, and continue to be so.* True : But, *ergo*, they are Pastors, in such and such a Place, and related to such a People, and have a particular Ty to that People and Place ; and the People are to

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own them, as their sent Ministers, and lawful Pastors, is a ridiculous *Non-sequitur*: (and yet, it is that whereon alone the whole Strength of your Reason lies, and is the sole Ground of your Inference.) Because that besides his Relation to the Church universal, necessarily resulting from a *being set apart for the Work of the Ministry*, there are many Things requisite to give them Confidence, to say, That they are set over such a particular People and Flock by the Holy Ghost; and so would warrant them to charge the People, in His Name and Authority, to attend their Ministry, and submit thereto, *as such*; and to lay an Obligation upon the People to attend Ordinances, dispensed by them, as these, who are sent unto them, and set over them in the Lord: Which Things, if they be wanting, as they are but Intruders, instead of lawful Pastors to that People; so it is the People's Duty, if they can no otherwise resist their Intrusion, to withdraw from them.

Now to bring this home to the present Case, under Debate, consider, Sir, however the Indulgent cease not to be Ministers to the universal Church, yet they are not to be owned, as Pastors to that People, amongst whom by this Indulgence they are settled; and so there is no Obligation on the People to hear, or own them, as their Ministers; because, by the very Way and Sinfulness of their Entry, they have forefaulted all Right of administering Ordinances, in that Place, and to that People: And this they have done so many Ways, as it were impertinent for me, here again, to repeat what is already made so manifest; how, as to that Place and People, they are not the Ambassadors of Christ, but Court-Corruptors, and Emissaries, not having a *potestative Mission*, by such a Conveyance, as Christ the King of his Church

Church, hath appointed: But instead thereof a *Mission* and mere *Mandate* from the Usurper of our Matter's Crown. See moreover, the many Particulars, to the same Purpose, cited above.

Moreover, it would be considered, how instead of a Call from the People, the Peoples Liberty of calling, by this Mock-call, is taken from them; and these Two put together, the Wrongs done to Christ, in the Matter of His *Prerogative*; and to his Church in the Matter of her *Privileges*, wherewith Christ hath made her free: In the Way of these Men's Entry, is more than sufficient Ground of withdrawing from them, and disowning them: Unless you infer from your Ground, that because their Relation, as Ministers, to the universal Church, doth not cease: Therefore Nothing they can do, in the Way of their Entry to a particular Flock, can hinder their being owned, as lawfully sent Ministers by that particular Flock. And this (however it gives all the Solidity to your Ground that it hath, yet) is so gross, as I am sure, upon second Thoughts, you will be ashamed of it: For, then, because once Ministers, whatever Way they may be obtruded upon a People, or intrude themselves, yet being Ministers *antecedenter* to that Obtrusion and Intrusion, they ought to be heard by the People, as Pastors. Hence, (as I said before, your Ground proves more than you intended:) not only Curates may and ought to be heard and owned, as lawful Pastors: But also, supposing that Ministers should turn never so *Heterodox*, and there were no Judicatory to depose them from their Ministry, the People are still obliged to hear them; because they still continue ordained Ministers. But, if you say, You intend not to deny, That such may be the Corruptions of

of a Minister, though remaining a Minister, in his Way of Entry, as will infer no Obligation on the People to own him as their Pastor; yea, which will oblige them to oppose him, as a Wronger of their Lord and Master, and a Betrayer of the Church her Liberties; Then I have what I would; till you have answered what hath been adduced above, whereby it was made evident, They had not entered in by the Door, but had climbed up by another Way: And thus the People, because of that, are absolved from all Attendance upon Ordinances dispensed by them; whom they have Reason to look upon, as Persons, not set over them by the Holy Ghost, notwithstanding of all you have said.

You lay down your 4th Ground, or Reason, thus *That this cannot be made practicable, except we take the very Government of the Church off its Hinges, without a declarative Sentence; Since upon the Matter it is to draw out one of the highest Censures against so considerable a Party of the Ministry, yea, to exercise a critical and juridical Power some way, not only over these who are Indulged, but over most of the whole Nonconformists, who are still free and enforced in Conscience to own such in their Ministry.*

Answer. Sir, First, Consider, I pray you, One of Two, that either your self and all, who may and ought to be concluded guilty by your Ground, if it hold good, are obliged to Repentance; for taking the very Government of the Church off its Hinges, in withdrawing from the Curates, before there was a declarative Sentence of the Church passed against them, as Persons *not to be heard*: Or else, for Vindication of your own Practice, you are as much obliged to shew the Invalidity of your own Ground, and to make it evident, that such a Practice will not

infer, the taking of the very Government of the Church off its Hinges, as we are : unless you Judge you may make Use of a Ground and Reason against us, whereby an Argument is put in the Mouth of the Curates to condemn your self, and all the Non-conforming Party of the Church of Scotland. 2dly, I see not on what this Assertion of yours (for a Ground, or Reason I cannot call it ; since the Proof, to make it appear such, is wanting) is founded : For, 1st. What Way can the Practice of private Persons towards others, in abstaining from some Acts of Church-communion *hic & nunc* with them ; because of a Scruple, founded upon true Presbyterian Principles, be said to be, on the Matter, a drawing forth of One of the highest Censures (you mean, no doubt, judicial Censures ; otherwise your Discourse were wholly impertinent ; for what hath a Christian's private Centuring, by the Judgment of Discretion, the Practice of another, and carrying accordingly to that other, to do with taking of the Government off its Hinges ? And it is further clear by that exegerick Expression, which immediately follows :) and to exercise a critick, Juridical Power, &c. Seeing the Offence, and nature of Church-Censures consists in their being, as judicially decreed, so issued forth by a Church Judicatory, having a Ministerially Critick, Juridical Power, which no Way can be said to be exercised by any, but a Church Judicatory, or some pretending thereto ; which, as it cannot be alledged in the Case ; So no decretive, or declarative Sentence of such a Judicatory can deprive a Christian of a Discretive Judgement ; nor ought the acting according to the One, be reckoned an usurping of the Other, for which he hath no warrant ; and of which Discretive Judgment he is always

Obliged, as to render a Reason to every one, who asks him; so more particularly to such, whom He hath clothed with Ministerial Authority, to Rule his House, and to enquire into these Things. As they, who rule his House, since their Power is only Ministerial, are obliged in order to their procuring Submission and Obedience to their Sentences, to shew their warrant from their Lord and Master, who gave them their Commission to judge his House, and to keep his Courts. And 2dly. Sir, For what you add, *But over most of the whole Non-conformists, who are still free (as you say) and inforced in Conscience, to own such in their Ministry.* It is more the Matter of my wonder, how you had Confidence to Mention it, than it is of Difficulty, how to answer it: seeing you know very well, that no Man's being free to hear the Indulged, hath ever been owned, or mentioned by us, as a sufficient Reason of withdrawing from the Ministry of such a Man, or for withdrawing from keeping up Christian Society with such a Person: (however their doing so, hath been and continues to be the Matter of our Grief and Regrate.) And need I any more to prove it, but our Attendance on your own Ministry, while it is more than notour, you are such? And thus evidently, the last Half of your *Ground*, ceases to be either *Ground*, or *Reason*, for what you adduce it: But, when tried, evenishes into the Smoak of an empty Flourish. But to close this your 4th *Ground*, Might you not be asked, whether a Person who knew that such as had no Commission from the Supreme Magistrate, did yet offer, as if commisionate by him, to publish any Thing in his Name, and by his Authority, opposing and disowning such, were to be reputed a Person's taking upon him a *Juridical Power*

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Power; or only doing that, which were competent to the meanest Subject of the supreme Ruler? I say, suffer yourself to be interrogate, in the Case, and sure your Answer upon Deliberation will deliver us from all the *Odium* your 4th Ground would cast upon us: Especially considering, we have not only all to say, which is here supposed; but moreover, tho' the Matter published were according to the very Law, decreed by the lawful Magistrate (and as so considered, without any further Inquiry, did call all the Subjects materially to obey it.) Yet the Publisher not only wanted a Commission to do so; atleast in the Place where he did it; but all this was done by Virtue of a Mission and Mandat from the Usurper of the Lawful Magistrates Right. And as to the Giver, in order to the Securing and settling of himself, in that Usurpation, by all who would take upon them, thus to publish these his Decrees, as cloathed with a sufficient Authority thereto, and such as acknowledged his Emislaries, as having a real Right for what they did. Sir, if the Supposition be not home, tell me of it the next Time: And if it be; do not cast that Iniquity upon us, while only moving within the *Sphere* of a Christian-Capacity, as if we were yet arrogating to our selves, what is not competent to us.

You lay down your 5th Ground thus, *That this* (say you) *should be a departing from an Union once acknowledged in our Fellowship and Communion with them in the publick Ordinances.* *

R 2

Answer

* In Mr: Fl---g's printed Paper, fore said, Page 4. is added. It hath been hitherto publickly owned, that if the whole Church had been so far left, as to some ad Compliance for a Time that way; and thus the People fixt under the Ministry of such, that even on an After-Discovery of the Evil thereof there

Answer, 1st. Sir, It seems to me a strange Thing how you think to overcome us, to a Compliance with what you would be at, by such Arguments, as if they have any Thing of Sense and Reason in them, pass Sentence upon your self, and what you have been; and for any Thing I know, will profess your self still to be, with a Resolution to continue: And to convince you of this, let me ask you, did you ever acknowledge Fellowship and Communion with near six hundred Ministers, who turned Curates (for of all the 600, who carried on the *Publick Resolutions*, there were but about Forty, who withstood Prelacy:) If you did, how come you then to depart from an Union, once acknowledged in your Fellowship and Communion with them, in the publick Ordinances? Or, how come you now, since you have done so, to bring in This, as if you had thereby confounded us, and Object it against us, that *we depart from an Union once acknowledged with them*

there would not be allowed the same Necessity, or Expediency of *Seperation*, or for Refusal to hear them, as there now in our Case for a Non-compliance with that Party, in keeping thus at a continued Distance; which was a Ground had such weight with our worthy *Ancestors* in the former Times of Prelacy, when it was not brought in at once, but by degrees into the Church; and thus found it not safe and easy to break up so far, as not to have Church-fellowship in receiving the publick Ordinances than from such, tho' a more vigorous Opposition to the sinfulness of that Way, was still followed. 6. Because this might quickly tend, to a casting off most, if not the whole of the standing Non-conform Ministers now in the Church, who have been helped to stand and withstand against Prelacy, and to open such a Door for many of the People at their pleasure to quite, or turn off the Ministers of the Gospel, without any fixed or previous Cogitation in such a Case. And Oh! how hard or difficult will it be found, to set Bounds, or fix new Land-Marks, when once the old are taken up, may be easily judged.

from whose Fellowship we now withdraw? Arise, Sir, play the Man, take hold of Shield and Buckler, for your own Defence; bring forth your strong Arguments, whereby you may silence Curates, urging you with this your own Argument, made use of against us; and sure you will instruct us, how to defend our selves against your self, and all the Men, who will make Use of such a Weapon to wound us. I beseech you, Sir, for the Future, before you throw your Darts at us, to see better to your own Security, and how to deliver your self from the Rebouund of your own Dart, thrown at us. But,

2^h, Sir, However it be evident, there is a Departing in Part, from the Communion and Fellowship, wherein some Time there was an Oneness, Why do you charge us with it? Is it, because we cannot follow them, who *have left off* (in this Course, wherein now they are engaged) *fully to follow the Lord*; and who have forsaken that Way, wherein the Lord hath ever hitherto owned the Church of Scotland, and will own it? Sure, Sir, it would much better become a Man, *jealous for his wronged Lord, and Master, by what they have done*, to exhort us to a stedfastness in our Opposition to the Men, who have done so; and to Remonstrate unto them the Wickedness of their Course; and charge them by all the Ministerial Authority you have received of the Lord, to return to their Brethren, from whom they have departed; and by this are guilty of all these Breakings and Divisions amongst the poor Remnant; Than thus to treat your Brethren as the only guilty Persons; while you are so tender of the Men, who have divided and rent us; and by their Continuance in their Course, (because of your and other Men's Countenancings) are like to bring utter Ruin upon

upon the whole Remnant. Sir, as the grand Consolation is, when thus reproached, *that our Witness is in Heaven, and our Record on high*; So it is obvious to all Men, (who, in Despight of Sense and Reason, will not shut their Eyes, that they may say what they will;) who are the Departers from Church-fellowship; and who have been the Men, by whose Hands the Breach and Division hath been made. And must we by you, Sir, even by you, be branded, as Breach-makers, unless we follow, and fall in with them, in their *Defections*, and Fallings from their *first Stedfastness*? We resolve to bear it, though we hope, He will keep us from being buffered with big Words into a Compliance with such Courses. *Let them return to us*, from whom they have gone out; because *we dare not turn in with them*, and turn aside after them: And they will find us, where they left us. 3dly. Whereas you say, *It hath been hitherto publickly owned, even by the greatest Witnesses against Prelacy, that if the whole Church, &c.* Sir, who these great Witnesses are, and where we may have an Account of their Opinion and Practices, with the Reasons thereof, I do not remember, nor do you instruct me. But whether I have Reason to deny, what is here so confidently asserted, let the following Testimony be considered, that it may decide. Great Mr Welch, in his Letter to Mr. Bruce, writes thus,

What my Mind is (saith he) concerning the Root of these Branches, the Bearer will shew you more fully. They are no more to be accounted Orthodox, but Apostates. They have fallen from their Callings, by receiving an Antichristian, and bringing in of Idolatry, to make the Kingdom culpable, and to expose it to fearful Judgements, for such an high Perfidy, against an Oath

solemn

solemnly exacted and given ; and are no more to be accounted Christians ; but Strangers and Apostates and Persecuters ; and therefore not to be heard any more, either in Publick or in Consistories, Colleges, or Synods : For what Fellowship hath Light with Darknes ? &c. Calderwood's Hist : Pag. 743. Now, Sir, here is not only a Testimony of one of the greatest Lights that ever shined in our Church, directly contradicting what you assert ; but considering how carefully this *History* was Revised by our General Assembly, we are to look upon it as the Judgement of our whole Church ; that Letter being therein insert, as a Commendation and Vindication of that eminent Man of God. Neither do I think, that many of our greatest Witnesses against Prelacy, at this Time, will be found of that Judgement. And how these, who are of that Opinion, and yet allow of Withdrawing from the Curates, can connect their Opinions together into an amical Harmony, is that which I understand not : Seeing the here supposed Case had really a Being, as to the Generality both of Ministers and People. And I suppose, it will be found, upon an exact Inquiry (I am more than sure, that as to all the Ring-leaders of your Indulgent Party, if not as to each Individual Person of them, it will hold) how in the Beginning of this *Catastrophe*, there were as few against Hearing of the Curates, comparatively to the Multitude that complied ; as upon the Introduction of this *Erasman* Indulgence, there were who opposed the Hearing of the Indulged. And consequently, there is nothing, upon this Account, can be alledged against the Necessity, and Expediency of Withdrawing from the Indulged, which seems to be your only

But

But 4^{thly}, Whatever be of this, (wherein, on both Sides, is mostly Matter of Fact) if this Ground hold *de Jure*, how will you vindicate the approved Withdrawing from the Curates, after a sad and shameful Compliance with them, for a Time, whereby many, in the *simplicity of their Heart*, not knowing any Thing, were insnared. As for that *Sameness of Necessity and Expediency*, whereof you speak, you know, we deny what you here assert, seeing by this you must mean, or you say Nothing here to Purpose, that really there would be no Necessity; nay by the Contrarie, if such a Thing were, it would be both inexpedient and unlawful to divide, and depart from a Church-Communion with these, so far as we, now, by your own Practice and Consent, do: Whereas I may, and do Infer the Contrarie. And thus I argue, if you and others say it *Necessary and Expedient* to withdraw from these, who had made *Apostacie* from the Covenant; because of the Oath of God, keeping you back from such Compliance; and that many, after they had lapsed through the *stumbling Example* of these, who should have given them Light, and yet were *Snare unto them*, judged themselves thereafter upon second and more serious Thoughts of the Import of their *Covenant Obligations* to God, to withdraw from these *Covenant-breaking Intruders*. Then suppose, All of us had been insnared into a *Submission* unto *Prelates* and their *Underlings*; yet upon serious Remembrance of the Obligation of the Oath of God, which we hereby had violate, and so exposed our selves to the *Curse of a broken Covenant*. It would appear, that so much the more an *Indispensible Necessity* were laid upon us, to disown the *Party*, that we had contrary to our Oath and En

engagement, submitted unto them: For, if this be not granted, then let the *Prelates* and their *Curates* but once settle themselves, and let our Concurrence in *Submission*, be but supposed; and then we are absolved from all Necessity of *Withdrawing* any longer from these, whom we have engaged to God to *extirpate*, Root and Branch. And this Covenant, being a real Obligation, and not *personal only*, obliging the Nation and Church to the Observation thereof, *until His second Coming*, should by this Means cease to oblige; which were an horrid and hateful Assertion; and yet, may be easily drawn, and is obviously deducible from what you assert. And really; Sir, I must tell you, and I beseech you think on it, that the most Serious and Judicious have read this Passage, in your Paper, with as much Astonishment and Fear, as any Passage in it, and are forced to smother their Thoughts, in the *Deeps of a silent Sorrow*, at the most desperate Tendency and Consequences of what you have here said. 5thly, I remember not, that our *Ancestors* did build at all upon any such Ground: but be that, it was the *only*, or *main* Ground; (as it here insinuate) of their not breaking off from their Union in Church-Communion and Fellowship; and they took far other Measures: And the Reason was, the Difference of the Case, in Reference to the Dependence that Ministers then had upon *Presbytery*. For *Presbytery* then was the *Basis*, and *Presbytery* was *gradatim* introduced, and built, as *Hay and Stubble*, upon that Foundation; Godly Men still retaining Possession of their Liberty; and opposing, to the utmost, the Ingreits of *Episcopacy*. But now; such a full Freedom from the *Erastian Usurpation*, and its cursed Underling *Prelacy*; *Presbytery* is to-
tally,

tally razed; and Prelacy upon the intire Ruins thereof erected, as the only Church-Government.

But moreover, for further clearing of the Matter Consider, Sir, if the History of these Times were searched, 1st, It would be found, that the more serious, in every Place, went and heard, wherever they could, the zealous and faithful Non-conformists; and on this I need not insist, it being so notour. 2^{dly}, It is to be considered, and carefully heeded by you and others, that as the Lord, in carrying on the Work of Reformation, makes Something, in the *Succeeding Time*, the *Work of the Day*, which however it was *Materially* owned by the Faithful, that went before them, yet it was not so *explicitly* asserted: Because the *Question* about it was not so *formally* stated. Now then, this being so certain, in Matter of Fact, and Experience, and the Thing under Debate being the very Question and Controversie of the Day, there should not so great a Noise be made about some *seeming* (which is but seeming) *Discrepance* betwixt their former Practice, and ours, in the Case; For we would consider, that as, in our *Days*, Reformation was brought to such a Length and Light, as had never been before; so, we having so basely behaved, as the *Generality* have turned aside to the *Defection* and *Apostacy* of *Episcopacy*: And Others for their not Withstanding faithfully, as became them, the *Re-introducing* of a more abominable *Episcopacy*, than ever, since the Reformation was settled by Law, in our Church, have been left to the embracing of that *unballowed Indulgence*, no less Obnoxious in His Sight, than *Detestable Prelacy*. And Others, because they did not see this, and seriously consider it; so as faithfully to witness against the Matter of that Acceptance; have been left to plead for, and

patronize these Men, against whom they ought to have witnessed, as guilty of *Lese-Majesty*, and high Disloyalty to Christ. Therefore hath the Lord brought this Good out of the Depth and Desperateness of this our Defection, as to make this the State of the Question, in our Day, Whether the *Indulged* are not to be carried towards, as to the Point of being heard, even as the *Prelates* with their *Curates*? That the Question may be cleared, and that he may make the *Indulged*, as *Council-Curates*, no less contemptible and base before all the People, according as they have not kept his Way, than He hath made the *Episcopal Curates*: To the End that Posterity may take Warning, and by the Observation of the just Contempt he hath poured upon this *Acceptance*, be for ever instructed, to stand at as great a *Distance* from a Compliance with *Eraastianism*, in this Garb, as with *Episcopacy*. (yea, and, if it were fit to make Comparisons, so much more, because the *Indulgence*, if without Prejudice considered, is a more manifest and unmasked Compliance, than *Prelacy*) And because the Men, who had escaped the Snare of *Prelacy*, were yet insnared in and by this *Indulgence*, without considering that, in its very Nature and Being, (whatever their Intentions were) it includes the most pure and perfect Opposition to Jesus Christ, as King; and hath flowed from the most absolute *Usurper of His Throne*, that ever the World heard of, But 3dly. Lest you should boast, that this were a new Principle and Practice, differing from what our faithful and zealous Forefathers owned, Let the former Testimony be considered, and it will evidently appear, That, 1st. The not Hearing of the *Prelates*, and by Parity of Reason, of the *Prelatick Curates* (and consequently the *Indulged*; for all

your Disparities being weighed, in the Ballance of the Sanctuary and sound Reason, are found light :) was clearly asserted, and a Reason assigned ; So that here is no new Principle. 2dly, That whatever is an apparent *different Practice* from us may be acknowledged ; yet, this flowed not from any *different Principle* ; but the Question came not to be started and stated amongst them then ; which, if it had, we may be convinced by the former Testimony, what would have been the Decision ; and that their Principles being such, their Practice would have been conform. 3dly, Let me put you in Remembrance, how our *Assemblies* have declared the *Commissions* of Prelates void and null ; and how by Covenant, establishing our Reformation, we are engaged to look upon them, and carry towards them, as having no *Commission* ; but as on *Hirelings, Thieves, Betrayers of the Cause*, and such as we are to *Extirpate* Root and Branch : Whereby it was evident, what was the Mind of our Church, as to the Hearing of *Prelates* and their *Underlings* : Which if necessary, might be made evident from *Calderwood's History*, the History of the General Assembly, at *Glasgow*, 1638, &c. But why do I insist ? Alas ! If the Foot-steps of our worthy *Ancesters* (our *Knoxes*, our *Wellsches*, our *Bruces*, and the Men of the same Soul and Zeal with them. Ah ! what Matter of bitter Lamentation is it, when we remember what Manner of Men the Church of Scotland once had, who could neither be frowned by the Fury of the Adversary ; nor flattered by their fawning Smiles and Cunning, out of a plain Opposition to them, in their Opposings of the Son of God : And now see what Kind of Men succeed them, who by our *Baseness* and *Paucillanimity* have lost, what they by

their holy Courage *had gained*, before whom Satan and his *Trustees* (to make it appear that the *Gates of Hell could not prevail against* the noble Cause of the Church of Scotland) were forced to flee seven Ways; and so *Judgment was brought forth into Victory*: I say, this Sight would almost persuade the more Serious, since there is so little Hope of our Recovery, to pray such *Undoughts*, as we are, off the Stage, that the Field may be once more seen filled, when we are gone, with Men *valiant for the Truth*, who will be, what these were, as the *Chariots and Horse-men of Israel*, and what we have not been.) Had been followed (witness the forecited *Testimony*,) or, had been the *Pattern* of our Imitation, in their valiant and vigorous Opposition to the Enemies of our Lord Jesus Christ, and the Coming of his Kingdom; as the Ground of this present Debate had never existed; so, a Sameness of Soul and Zeal with them, for God, would move and make us talk otherwise, and act otherwise now: And instead of talking and trifling our selves into a Defection, we would be thinking, what is to be done now, to recover that, whereof our worthy Forefathers left us in Possession, which we have by an abominable Baseness left and let go; and for which, we may lay our Reckoning, he will make our Name sink in succeeding Generations? Sir, I shall not so much as repeat your 6th Ground; because not only it is the same with what was said, in the 5th, but because the whole of it is a plain and obvious *Non-sequitur*; and there needs no more, to make you pass from it with Shame, and throw it away with Indignation, but a right stating of the *Question*. Thus, Sir,

Having

Having given you an Account of my Thoughts of your 2d Proposal, with its Grounds, you teach me to shut up all with an *Oh*, as you do. *Oh!* (say you) *how hard and difficult will it be found, to set Bounds, &c.* And *Oh* (may I and others say) how hard and difficult will it be to set Bounds to our growing Defection, while it is thus, upon the Matter, patronized? *Oh!* when will it be given to us, to be zealous and repent? *Oh!* when, instead of our Noise about *Healings*, will there be a Discovering of our Iniquities; so as we may be made to loath our selves in our own Eyes, for having done these abominable Things, which his Soul loatheth, and for which (especially because we do not loath our selves,) Nothing is to be expected, but that he will spew us out of his Mouth? *Oh*, for what is coming on the Generation, as the righteous Punishment of our Pranks and Practices! And *Oh!* for what is thereby entailed upon the Posterity, if Mercy prevent not that, as to them, which seems so inevitable, as to this treacherous and luke-warm Generation!

P R O P O S A L . III.

Your Third Proposal, or Question, runs thus, *Is such a Refusal* (say you) *to hear these Ministers, who are Indulged, now owned; because it is simpliciter unlawful? or, on that Ground of its Expediency, and for Edification? I would hope none yet dare come to own the first: But for the Second of Expediency, in such a present Case, I must humbly judge, such a Practice would seem very unanswerable thereunto, on these Grounds.*

A N

A N S W E R.

Sir, your Third, whereon you so much insist, may be very soon dispatched thus: Having by what hath been said to your 7th and 2d Proposals, made it evident, That the Indulged, as *Such*, and the Curates as *Such*, are in the same Case, Class and Category, as to a *being heard*, or *not heard*, for all that you have said: All your Grounds for Expediency of hearing the Indulged as *Such*, (which is your own Phrase, here again repeated) in *such a present Case* (say you) are either to no Purpose at all; Or, they must equally infer the Necessity of hearing the Curates as *such*, in *such a Present Case*. Sir, rid your Feet here, the best Way you can. And so I might dismiss your 3d Proposal; as requiring no other Answer.

But lest you should judge me sunk into a Silence, by the Weight of your Grounds (seeing you have here mustered up a great many of these Things, whereby Hatred is procured to a poor Handful, who dare neither applaud, nor be silent at, the Course of Defection; while the Men of that Defection are absolved, made more high, haughty and Head-strong in their Way: Nor be wheedled into a Soudring with them, as *Such*) I shall, 1st, give you my Thoughts of your Grounds all jointly, in this simple Question: Will you not grant, that with whomsoever the Defection must be lodged, with These also the Breach, Division and all the dismal Consequences thereof must be lodged? And tho' there be a strange and strenuous Endeavour in your Paper, and that whole Party, to purge them of this Guilt, and to roll the Reproach on others; yet, as the Irreligiousness and Irrationalness of this Artifice is quickly made evident; so he, by whom Actions are weighed, will decide the Matter, at last.

Will

Will you dare to deny, but that, if the unhallowed Indulgence had never existed, these dismal Consequences, you reckon up, had never existed either? And then, who are to be blamed? Who have occasioned all these Mischiefs? Pray Sir, be so just, as to lay them at the right Door: And the wittiest of the Enemies so well knew, how certainly this would make a *Divisjon*, and make the truly tender Presbyterians look upon all the *Receivers*, as equally guilty of Betraying the Cause, with the *Prelarick Curates*; as to say, *If it did no more, yet it would separate the Mad-cape Phanaticks (i. e. the truly tender and conscientious Ministers and Professors) from the Moderate (i. e. the Men qualified according to the Court-Sense of Peaceable:)* And they knew well, that as many as were bewitched with this Court-charm, would be very cool and quiet against Court-Contrivances; and very keen and clamant against their more righteous Brethren.

But 2dly, I premit this also, for you to take your serious Thoughts. You magnify all the Discourteousness put upon these Men into an Hainousneses, by striking still upon this String *O they are godly Men*. And hereby you think all, who oppose them, because they do so, must either be rendred odious, as Fools, or Firebrands: And indeed by your Tongues, and this Trick, you have been succesful. But since you so oft object their *Godliness*, to the Prejudice of precious Truth, you must as oft be answered; for you may well abuse the poor People; but you may not think to bogle Men into a Silence with a Buzze of vain Words: For this belongs Nothing to the Cause; (except you would prove them, *as receiving, and as continuing* in the Ministry by Virtue of that Court-

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Licence, to act as godly Men ; and then you said something to Purpose :) For it is the Cause, not the Persons, about which the Debate is. And therefore, Sir, suffer me to say plainly, that if they had the one Half of that Godliness, whereby you would boast us into a Silence ; or the one Half of that Grace, at least in Exercise, which you give them for a *Garland* ; (sure, you will confess, that their Entry at that *Courti-Postern*, was none of their Godliness :) they would, upon the Sight of all these sad Consequences, that have followed upon, what they have done, yea, and more mortal and funest than you have here mentioned, have left the Places purchased and possessed by them, at a Rate above the value of all their Lives, and mine, and Thousands better than both of us : And their not doing this, notwithstanding of all the Woes and Miseries they have occasioned, and brought upon the Church, makes them lyable to the **WO**, pronounced against them, *by whom Offences come* ; and which they may fear to be hovering over their Head. And, Sir, in that Day when it falls, you had need to take heed to your own ; because of offering thus, to guard theirs, and wound the Head, in the mean Time, and the Heart too, of the more Innocent and Upright, in the Matters of God. And, Sir, let me tell you plainly, However I love and honour yourself, as a godly Man ; yet, I do not look on this your Pleading and Patrocinie of these Men, as any Part of your Godliness ; Or, as Service, for which you shall ever have the Approbation of *Well done, good and faithful Servant*, as, through Grace, you may expect for other Service. Oh ! I look on this, as a fore Stroke from the Lord upon the Men, who did not vigorously oppose these Mens Entry ; by that

Indulgence ; and have not since effectually interposed with them, to relinquish it : neither have mourned over these Omissions ; That they should now be left, and so far deserted, as to add this to all the Rest ; So to plead for them, as they are hereby encouraged to abide, in these Places, out of which they should have kept them, or from which they should have driven them, by wrestling with them, and witnessing against them. Oh ! Sir, what serious discerning Soul, can read your Paper without Indignation at the crying Injustice, and clear Partiality that is in it, not laying all these dreadful Consequences at the Door of these, who made the Breach ; but at the Door of such, who dare not, for Fear of the Almighty, but Witness, in their several Capacities, against the Wickedness of this Entry : And, I hope, shall never be silenced, or put from doing so, by what you have said.

But now, to follow you in Order : *Your First Ground of Inexpediency is taken from this sad Consequence ; That on this hath followed (say you) a breaking up of that sweet, and edifying Fellowship, which was formerly among Christians.**

Answer, First, Sir, I am very glad to hear you reckon up these following sad Consequences, where-with this unhappy Indulgence hath been attended ; seeing thus, out of your own Mouth, (for all your pleading for the Indulged) I judge that Indulgence

* Page 4. in Print thus. 1. That this sad Effect hath so visibly followed thereon, to break up that sweet, edifying Fellowship, which was formerly among Christians in many Places, so as they who were wont to walk together, and keep Christian Converse, for building up one another in the Truth, can now hardly joyn or Pray together.

to have done more Mischief, than ever Prelacy
 could have done: For, you grant, that the poor
 Remnant, who were unite, in the Love and Truth,
 and in the Lord, in wrestling and Witnessing a-
 gainst Prelacy, are hereby divided and distracted;
 so, as they, by being thus divided, may be easily
 destroyed. 2dly, I grant you also, that the Decay
 of Christian Fellowship, is to be regrated, with
 Tears of Blood. And alas! amongst none so much,
 as amongst Ministers, on which may be refounded
 much of our Lukewarmness, in the Matters of our
 God; and our Divisions amongst yur selves: For
 we, who have disputed and debated our selves as-
 sunder, might have prayed our selves together, if
 we had prayed more together, and mourned more o-
 ver what had been done and left undone by all of
 us, even to the Ruin of the Work, while, with a
 stupid Unconcernedness, we looked on, and saw the
 Adversary raze it to the Foundation, this wretched
 Indulgence had never been: For First and last,
 it was run unto, without any serious seeking of God,
 in the Case; and so is seen on it, and so will be
 seen on it.

And here I can not hide it how that to this Day,
 the poor Remnant, who from First to Last, have
 most vigorously and zealously withstood that
 Course; and continue most straight and stedfast,
 in their Opposition thereto, have of all others in
 the Nation been most exercised in Christian Fellow-
 ship. And on this it may, in a great Part, be re-
 founded, that more Zeal for, and Stedfastness in the
 Cause hath been found with them, than with others;
 yea God's Approbation of this their Way, and
 Complacency in it, is hereby demonstrate, that He
 hath graciously condescended to pitch upon so many

of them; and put the Honour of *Martyrs* upon them; and so carried them off the Stage burning and shining in their witnessings for God, and his Christ, while we are like to *stink out in our Socker*. And, alas! I am afraid, that, as there is more of the Communion of Saints to be found amongst them, than amongst us: (For we may hear of Twenty Meetings of private Christians, to mourn and *Lament after the Lord* together, ere we hear of One meeting amongst Ministers themselves, for this End: Our indeleble Shame!) So, there will be found likewise with them, much more of private Fellowship, and secret Communion with God, than is to be found with us. I am sure, I may fear this, as to my self, from what I observe in the Frame and Fervour of these, who are most in Entertaining, and keeping up this Communion of Saints, beyond what I find in my own Soul. Nay, alas! the more serious observe to few of us, to encourage to this Duty; and others of us are observed, so to weaken the Hands of such, whose Hearts ly towards this blessed Exercise; as we put our selves in a great Part out of Case, for exciting to it, or regrating a slighting of it, or sitting-up in a frequent and serious going about of this so edifying, and so much called for a Duty, in our Day, as one of the sad Consequents of our Breaches and Rents.

3d/y. I desire to be so much affected with this Consequence, as to hate and abhor the Cause, and that which hath given the Rise to this, which should make us *pour out our Liver upon the Earth*, while we see such, as once *took sweet Counsel together*, and used to meet together on Purpose, to pour out their Hearts before Him; now so alienated, as in

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stead of these blessed Exercises, there is nothing but Jarrings, Animosities, and Alienation. O! who can hear it? who can consider it, without crying, Let that Plant be plucked up, that hath had such bitter Fruits springing up, whereby many are defiled, the Life of Religion so much eaten out, by these unchristian Animosities and Jarrings?

4/y. I rejoyce to hear you reckon the Interruption of Christian Fellowship, and Mens putting themselves out of Case to *pray together*, without which I look upon Christian Fellowship, as a Notion; And in so far as Men are either Enemies to this, or averse from it, in so far I look upon them, as Enemies unto, or Standers in the Way of one great Mean of Edification and Christian Communion, pretend what they will: I say, I rejoyce to find you reckon up this, and that in the *First Place*, amongst these sad Consequences, that have followed this Breach. But,

5/y. Sir, I beseech you do us Justice; with whom do you lodge this sad *Consequence*? I have told you already, that Effects, and Consequences must be ascribed to, and connected with their Cause; whereas the whole Strain of your Paper throws it upon Others. Take heed, Sir, and remember these Words, *They cast Iniquity upon me, and in Wrath they hate me.* Sir, the Injustice of this Charge, imposes the Necessity upon me, to ask you these *Questions*, in Reference to this Particular. 1st. Which of the Two Parties were most for these Exercises? I can give you Christians by the Hand, from whom I had it, who can tell you, that from the Time that ever the Indulged came among them, not a few, and these old Professors, who used to keep sweet Fellowship together, fell off from coming any more

to these Meetings, which they had formerly frequented, for Prayer : and so was seen on it, by their sitting-up and shirping away, as to all Zeal for the Interest of Christ, so as they were no more like, what they formerly had been. And, Sir, I must tell you, they were brought to this Lukewarmness by the *detestable Neutrality* of your *Indulgence*, under whose Ministry they were ; for as it would not have been known by the Preaching and Praying of these Men, that there was an afflicted Church in Scotland ; Even when the Cry of the grievous and horrid Oppression of the more righteous Remnant was *going up in the Ears of the Lord God of Sabbaoth* : So, frae once that Zeal-quenching Indulgence came amongst them, they would not Joyn any longer with the serious and solid Christians, with whom they used to Pray ; because they mourned over the *Defections of the Time*.

Now, Sir, I do not only undertake, to make this out upon you by Witnesses, against whom you will not dare to except ; but with this Disadvantage also, That before ever the Question, about *hearing the Indulged*, came to be much tossed, it was observed by all the more Serious, in these Places, that this was the great Evidence of the Decay of Religion, under the Drop of that withering Indulgence, that Christian Fellowship, in Meeting to Pray together, was much worn out ; Indulged Ministers and Professors carrying, as if the Church had not been in Distress, while in the mean Time, the People given to these Exercises, were such as frequented Ordinances, dispensed by these Ministers, who preached in the *Fields*, and then stood in Opposition to the Indulgence. O ! happy had the Remnant been, if these, then honoured of God to Preach with

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sary : y

so much Success, had never been wheedled, under the Colour of your *Healing, Union, Peace, &c.* into a greater Nearness and Familiarity with the Men of that Defection, than at First: And miserable will we still be, while you and others plead so, as to corroborate a Compliance with the Men of that Defection. This I was forced to say, and might say much more, to show you the Iniquity and Injustice of your Challenge, in acquitting the Indulged, and their Patrons, of this sad Consequence; and charging it upon others.

2dly. Let me ask you this Question, if you can give me one Instance of Christians refusing to meet to pray with such, who would but concur and Joyn with them, in holding up, and regranting the Defections of this Day? Whereas I need not go far to find Instances of such, who, for their Addictedness to their Party, can neither hear publick Witnessings against their Defections; nor do they Joyn with such, in their private Exercises, who are often countenanced of the Lord, in lamenting before him, both this Defection, and the Patrociny it really finds of such, as pretend to be against it: And if you cannot give one Instance of this Kind, remember to whose Charge this is to be laid hereafter, lest you expose your self to the W O, of *Justifying the Guilty, and taking away the Righteousness of the Righteous from him.*

Your 2d sad Effect, mentioned, consists of two Branches. 1st, *That none seem to have gained by this Breach, but the publick Adversary: **

To

* *In Print ibid. thus.* 2. That none seem to have gained by this late heightened Breach, except the publick Adversary: yea, so sad a Dash to these publick Meetings in the Fields

To this I Answer 1st; Sir, you may hear of it afterwards, That the Adversary hath gained more Ground, by our unhallowed *Unions*, than by the *Opposition* made to the *Indulgence*: For it was at the Door of our Union that this Enemy, who hath destroyed the Work of God, and taken his House in Possession, entred. Sir, I say, you may, I hope in Time, see this in Matter of Fact, demonstrate, beyond your Denyings; or the Skill of any, by their Daubings, to hide the Defection of our Union; for in this have we been Unite. But, 2^{dly}. Sir, Let me ask you, whether the Enemy to our Lord Jesus Christ hath gotten more Advantage by any Thing, than by the Acceptance of this Indulgence? There is not a sober Person in the Nation, who will not grant this, that, as the Enemy and Uurper of our Master's Throne, is thereby put in the actual Exercise of that Power of the Church, competent only to the Son of God; so he hath been, by this Mean more secured in the Possession of what he hath robbed from the Christ of God, than by all his *Militia*, and *Highland Host*: For, if these, who were indulged, had taken themselves to Preach in the Fields publicly with their Brethren, the *Bishops*, and *Curates* too, might have been Preached long ago out of *Scotland*: And there had been that blessed and beautiful *Harmony* betwixt Ministers and Professors, which now is not: and the Want whereof is to be refounded on this *Court Stratagem*: And the

Fields thus given, which heretofore were so eminently blessed, whilst thus such open Contradiction of late in Preaching hath too evidently brought a stumbling of the Weak, and a Reproach to the Way of the Lord, as we may fear shall not in haste be taken off.

the Righteous Lord will require it, at the Hand of the Indulged. Hence, 3dly. I deny that the Adversary hath more *Gain* by this Breach, than if we and the Indulged were *Soudered* into a Sameness, in their *Defection*; for as long as there is a Party witnessing against the Sin of this Acceptance, and carrying toward *them*, as toward the *Prelatick Curates*; so long is there a Party found loyal to our exalted Prince. And in so far the Adversary is at a Loss, in not having that peaceable Possession, that an Oneness, in not bearing constant Testimony against the Men of their Way, who have so done this Deed, would give him. And to close, and confirm this, whether is it more honourable to Christ, as King, to have some of the poor People, dying and sealing their *Testimony*, even against this *Indulgence*, with their *Blood*; and hurtful to the Adversary, than if all the Professors in *Scotland* were owning the Indulged, fawning upon them, and thereby flattering them into an Oblivion of what they have done against Christ, and his Church, in this Acceptance; which is the *Port* at which your *Union* lands?

Your *Second Branch* of this sad Effect is, *The sore Disturbance that is hereby given to Field-meetings, &c.*

Answer. Sir, I grant you, the Thing is much to be lamented, and the true Cause, whereby this Obstruction is laid in the Way of the Gospel, is to be ascribed into, and abhorred of all that love the *Com-
mon* of his Kingdom; And tho' we should nor, yet he, who hath Satisfaction in seeing the *Travel* of his Soul, will enquire into it, and find out, where the true Cause is; and declare his Soul-Dissatisfaction with the Course that hath the clearest Connection with this Obstruction to the Progress and free Course of the Gospel; and with all the Methods taken to

hide and palliate it. But, more particularly, Sir, think, 1st. The Remembrance of that singular Success, He gave the Field-meetings, whereby many were engaged to God, that had been utter Strangers to Him; while it is sadly demonstrable to this Day that even Professors sat-up, *thirped-away*, and cryed into a Shadow, as to all Fervour of Zeal for the Cause, under the malign Influence of that Zeal-quenching *Indulgence*. I say, I judge that, which consists in your own Knowledge of this, should make your Soul both abhor the Thing, and cry out against being silent at its Wickedness; since hereby God hath declared his Dissatisfaction with that Course.

2^{dly}. Sir, Would you impose upon the World and me, in making us believe, That your *Indulged* were Friends to, or Favourers of Field-meetings? You know very well, what Raging and Ramping there was, if any Field-Preacher came but near their Borders to preach; as if the Church *had been given to them in Possession*: A perfect Parallel to which you will find, *Ezek. xi.* from verse 15, to 22. read the whole; for I shall not here insert it. Or, to use the Apostle's Words, being introduced by their new King, *they would reign as Kings, without their poor Brethren*, whose Loyalty to the true King, Christ Jesus, kept them back from so disloyal an Act of Compliance with the Usurper; as by so base an Acceptance to establish him, in his wicked and violent Usurpation.

But, you will say, *You know they fell from all the Height of Severity, and grew very intimate with the Field-Preachers, inviting, and admitting some, who were against the Indulgence, to their Pulpits.* 'Tis true, I grant, That when the marvellous Success the Gospel had by these poor Field-preachers was seen,

and when it could not be hid, how, to the Con-
 striction of all, it was evident, *He went forth with*
 the Word, dispensed by them, *conquering and to con-*
 quer; even such who before did, with great Unwil-
 lingsness, hear of the great Things God had done by
 these, whom they had despised: Then they saw at
 last, their Interest was such among the People of the
 Lord, that the only Way to conciliate Credite to
 themselves, was to court such, as formerly they had
 contemned, that so they might the more easily crush
 all, whom they could not overcome into a Com-
 pliance. And this leads me, in the 3^d Place, to tell
 you, That when the *History of our Defection* is seen,
 it shall be made evident, that the Marring of that
 Unity, which was amongst Field-Preachers and
 People, is to be refounded upon that Intimacy, and
 Familiarity, that was carried on betwixt the Indul-
 ged, and many Field-Preachers; whereby the Edge
 of their Zeal was blunted against the Indulgence it
 self, under Pretence of Esteem to the Persons of the
 Indulged. And you may see it set before your Eye,
 That more Care, more Cunning, more Art, more
 Industry, hath been used, how to soulder us into a
 Sameness with the Indulged, than how to recover
 the Ground, that they and we had so basely lost; and
 as there had been more Craft and Cunning, how to
 effect this, so there were more Contrivances, and
 more Keennes of Rage expressed against all, who
 withstood this Design, than, to this Day, hath been
 ever shewed of Sorrow for the Usurpation of our
 Master's Throne; or of Zeal against the Usurper,
 either by the *Indulged*, or their *Patrons*: Hence
 came this Breach.

This, I say, Sir, you may expect to have demon-
 strate, as to Matter of Fact, beyond your Denyings;

And hence came all that Fury and Fierceness, amongst Professors, against any, that would speak against the Indulgence; and a letting loose of their Tongues to Clamour and Calumny against such, who durst not be silent at the Wickedness of this Deed. Needs this, which is so notour, any Proof?

Your 3d sad Effect is, *That hereby (say you) the Prelatick Party seems more hardned, and so have less Reckoning (as you speak) of that heavy Charge of Perjury and Defection from the Truth, when so great a Party of Non-conforming Ministers they find publickly classed with them.* *

Answer. Sir, That the Prelatick Party should be hardned by such, as go under the Name of Non-conformists; and that they are hardned by the Indulged, as it is Matter of Lamentation; so it is demonstrate, by worthy Mr. Brown, in his *History*; And that the *Curates* are hardned, and comforted over all that Contempt, which put them so much out of Countenance, by your Pleading, is as certain, so sad; when they observe, That you are not in Case to bring one Argument, to prove the Lawfulness of *hearing the Indulged*, which doth not as naturally and as necessarily infer the Lawfulness and Necessity of *hearing them*; and also how, whatever may be said of the Guilt of *Perjury and Defection*, in their complying with *Prelacy*, the same may be said of the Others complying with *Erastianism*; Since both are equally abjured, and both to be reckoned

* More in Print, viz. Who yet are otherwise known to be both able and godly; yea, which hath been sadly regretted, that the Edge of that wonted Zeal, which was against Prelacy and the common Adversary hath been thus blunted in a more hot Pursuit of the other Party. *Ibid.*
Page 5.

reckoned Defections from the Truth ; must not they be, as hardened by the Indulged their Practice, so made stout-hearted and irreclaimable by the Native and necessary Consequence of what drops from your Pen ? For this also see Mr. *Brown*, and read and answer what he says there, when you have Leisure ; and till then I'll say no more on this Particular.

Your 4th sad Effect is, *The shaking and stumbling of many* ; for Confirmation whereof you bring, *what some private Person said to you.* *

Answer. Sir, I believe both, you might have met with Hundreds of Persons regrating the same ; and I agree also with you, That 'tis sad to see such Stumbling-blocks laid in the Way of Persons of all Sores : And for this also I refer you to Mr. *Brown's* *Head of Scandal*, in the *History of Indulgence* ; where you will see the Effect refounded upon, and ascribed to its true Cause ; and so you will either see your self forced to make a Plaster of other Ingredients,
to

* *Ground 4th stands thus intire.* 4. The Shaking and Stumbling of many, which I must here write with a sad Remembrance of a Christian, who I durst not but say but was truly serious, who spake to me almost weeping, when I was last in our Country, of being put to that through this late Breach and visible Contradiction in publick Preaching ; yea, that some had openly declared there were scarce *Four* faithful Ministers of the Church to be found, that they knew not what, or whom to credit ; but like to be shaken in the very Foundation. And I must humbly judge, if this Breach should grow, I know no Gain will ever recompense the *King's Damage herein*, I mean of our *King and Head*, in the Edification of his People. Yea, who are there, if not fast and established by Grace, that can look on these devouring Heats and Breakings amongst both Christians and Ministers in this Day, but are in Hazard to take Prejudice at the whole of Religion, and must needs judge that these cannot be the Fruits of the Spirit of Christ. Page 5. *ibid.*

to heal the Breach and Stroke of our Wound ; Or else, instead of proving a *Healer*, you'll prove a *Physician of no Value* : And be found to have brought Oyl to increase the Fire into an unquenchable Flame, instead of extinguishing it.

But further, Sir, *First*, I beseech you consider, how your Arguing, all alongst, imposes the Necessity, to reiterate, and inculcate this, That you prove too much, to prove any Thing ; for till you have proved the Disparity betwixt *bearing the Curates*, and *the Indulged*, whatever you speak of Peoples being stumbled, by these Animosities, and Heats, &c. at the Truth of Religion : The same must be said, as to our Heats occasioned by Withdrawing from the *Episcopal Curates*, and will, if the Cure you prescribe be the alone Remedy, carry us, for curing the present Distemper, and preventing Mens casting at all Religion, to court an Union with the *Curates*. And here once more let me tell you, Sir, That *Gill. Burnet* hath made Use of this very Argument against all the Nonconformists, to prevent the same Inconvenience, and in a very high Strain talks, that these *Heights and Heats*, so contrary to the *Law of Love, Peace, Meekness, Humility, the very Character and Cognizance of Saints*, cannot be looked upon, as *the Fruits of the Spirit*. And really, Sir, if your Reasoning be good, and your Remedy approved, his is fully as good, both as to Reason and Remedy.

2dly, As to your interjected Assertion, in these Words, *And I must Humbly judge, if this Breach should grow, I know no Gain will ever recompence the King's Damage herein ; I mean (say you) of our King and Head, in the Edification of his People*. May I not retort ? and Answer it by this Question

If your Kind of Union go on, whereby is buried into Oblivion the high Injury done to Christ our King ; so as there shall not be a Party to keep up a standing Testimony against that Compliance with the wicked Usurper, (for your Union not only drives at this, but in express Terms, it was written to my self, by a great Man, that *he desired and hoped, that all Difference as to that, might and should be buried, as never any more to be heard of.*) What can counterbalance the King's Damage ? Oh ! Sir I know Nothing, but that which you may quickly see, *viz.* That dethroned King coming to take Vengeance on this high Disloyalty, (Truly all of us have Reason to tremble at the Thoughts of his being about to repair himself this Way, and to get the Glory of his declarative Justice, on such a disloyal Generation.) I profess I see no Remedy : And your own Way of Pleading makes me more hopeless : For this says still, Let us be unite, come of the Cause what will. This, I say, is the true Sense of all the Plaistering and Pleading in your Paper. *2dly*, I say, Sir, Let your *two first Concessions* be Judge ; and then *the King's Damage will be counterwailed* by what you have in your Third, *viz.* By being in the Bitterness of our Soul (and instead of such an Union, whereby the Wrong done to Christ is buried) putting the Beast upon our selves ; for having been so base, as not to have witnessed more Zeal, both against the Usurpation of our Master's Throne, and against this gross and manifest Compliance of the Indulged therewith : And, let me add, that, notwithstanding of both, there should be such Pleading as yours, whereby the Way of repairing it, is to hide the Damage into a present Soudering with them, who have done this.

3dly, Sir, give me Leave to tell you further, *The King's Damage* is more repared, and all the ill Effects you have mentioned, more effectually prevented, by keeping up a Testimony against the Way of these Men; and by witnessing against bowing before, and accepting of Favours from the Usurper, than ever can be by your Method. And to put this out of Doubt, speak your Soul, Whether, if it were given to you and me, to follow the Footsteps of that great Martyr Mr. *Guthry*, who died solely upon the Head of his Master's Supremacy, (whereby he hath condemned us of Unfaithfulness and Disloyalty, and the Truth is, because of that few Men desire to have the Name of that renowned Worthy mentioned: Neither wonder I at it.) and to be sacrificed upon that Interest, as he was, it would more *countervail the King's Damage*, than thus to be daubing? I say, Sir, speak your Heart and Soul in the Case; Is it not, and will it not be more for the Credit of the Ministry, for the Conviction of the World, that Christ, as King, is to be suffered for, than that we should fall a Soudering into an Oneness with these Men, while continuing in the Possession of that, the Acceptation of which was high Disloyalty to Christ? And the Blood of that Martyr, with others since, is crying against it, as a *letting go the Word of the Church of Scotland's Patience*, which they have sealed with their Blood: That great King, concerned in the Case, will determine which of the Two Ways hath the most native Connexion with *countervailing the King's Damage*: and to Him I leave it, and from Him I expect the Decision; but it will make the Ears of all Men to tingle, when he comes to decide.

Your

Your Fifth sad Effect is worded thus, *If it would seem safe to engage the Multitude in these Controversies, and make this their Business, ere many such know what the solid Work and Exercise of Godliness is; and what under the Principles and (for or) the Power of Religion means.* *

Answer. 1st. It would seem very unsafe indeed; for Union and Communion with Christ is to have the just Precedency, and is to be pressed in the *First* Place. But, Sir, I pray you, against whom do you direct this Dart? 'Tis known very well; whom you oppose and contradict. You know to whom you have directed your Letter; You know also, you intend it as a Vindication of your Practice in this Place; and of your Party at Home: And so; as a Condemnation of all; who went before you in this Place; and of all, who do not concur with you, or dare offer to contradict you, at Home. And hence is it, what you say in your *Fifth*, calls for a particular Consideration.

And therefore, Sir, if you mean Mr. Brown (whom you mainly contradict, without ever considering what he hath said; or answering it:) I judge myself both for the Truth's Sake, and for the Repute of that great *Man of God*, who hath so faithfully, so dutifully, and so zealously served his Generation, beyond what you or I, or many like us (yea, above each of us; whatever we may fancy) are able: And for keeping up that just Esteem he had amongst all the Godly in the Place, of a great Gospel-Preacher; to interpose and give the Check to any; who either

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*I must yet add on this Ground of Expediency; If it would seem, &c. The rest of this comes in afterward, as in Mr. Manning's printed Paper; Page 5: tho not all together.

in this Place, or elsewhere would seek their Reputation upon the Ruin of the Estimation, of so faithful and famous a Servant of Christ. And in order to this, I say, 1st. That however in our Ordinary, in Lecturing, and upon Fast-days, he was so faithful, as that he durst not forbear, to bear Witness to the Truth, with a singular Perspicuity, and shining Zeal and Boldness, to the Edification of all the Lovers of the Cause, and their Confirmation in the Truth. (Oh! if others would learn of him, or had his *Mantle*! Oh! that we could be more affected with the Loss, at such a Time, of such a burning and shining Light! I know some sorrow for it; tho' I know also, Others were never heard to regrave it to God, nor Man.) So I dare appeal the Knowledge and Conscience of all these, you have named *particularly*, and such as you have only named in the *Bulk*, whether the whole of his *Sermons*, without the Intermixture of any other Matter, had not a Speciality of a pure Gospel Tincture? His Sermons breathing nothing, but Faith in Christ, and Communion with him; (his Lectures having always afforded him sufficient Matter of Testimony against all the Courses of publick Defection of the Time, in giving whereof he was ever free and faithful:) And to this also I was a constant Witness. And to my Shame, I give these Two under my Hand, 1st. That I learned to little, at great Master *Livingston* and him, together with the Rest, to preach the Gospel. 2^{dly}, That being often surprized with the Spirituality and Height of the Matter, I was sometime tempted to envy, or grudge, That he was so far above me.

But, 2^{dly}. As to such as have not heard him, as they may gather the Richness of his Stock of rare Abilities

tries out of his *Polemick Pieces*; So they will see in his *Practical Pieces* the Spirit of a Minister, who intended to know nothing, amongst a People, but Christ, and him crucified, with a plain Perspicuity of Notion and Phrase bringing down the high Mysteries of Religion to the Capacity of such, as he designed to Teach, Edify and Comfort. And as to my self, who am with him concerned in the Contradiction, and so am liable to Accusation, I shall say little: only, seeing I am put to it, I crave Liberty, 1st. To appeal to my Hearers, to some of whom yours is directed. 2^{dly}. For what I have written, I hope, it shall cut off Occasion from such as seek Occasion, that wherein they seek to glory, they shall be found even as we. Sir, it is long since I wrote both my Mind of Divisions, and my Advice more particularly to Younger Ministers, how to carry, and what to preach, and persuade the Hearers; whereof I may say, without Vanity, How bluntly and bauchly soever the Matter be handled; yet, there is so much said there, as will exempt me from a Liableness to this Charge. And to close this, relating to my worthy Brother, and my self, I will only tell you, As I will suffer no Man, under what Pretence soever, to cast Contempt upon him, without rolling away that Reproach the best Way I can; So I count my self obliged in Conscience, and in Duty, to do all that is in my Power, to prevent a Division, driven in the Place, by this *Novel Method of Union*, and not to suffer the Spirits of any to be debauched into a detestable Neutrality, as to that Indulgence, under the Notion of Healing, Peace, &c. We were One, and One in the Lord, till an Union on this Foundation began to be so much driven at this Rate amongst us; the true Transumpt of the Methods used at Home,

and is like to have the same Issue here, they had there; and then we know whom to thank. As for our Brethren, at Home, I am not so great a Stranger to what they preach, and to what Others preach too: But I have Confidence to say, on their Behalf, they are much abused, in the Matter. And, which may be a cooling and calming *Instance*, I crave Leave to tell you, that the common Report of poor Mr. *Cameron*, (from which I may take my Measure, as to the Truth and Falshood of what is said, and that with less Confidence, of Others) was, That not only he did preach Nothing but *Bable* against the *Indulgence*; But that he could do no other Thing. And this was so confidently and commonly talked, that I was not in Case to contradict it upon Knowledge. But, Sir, by his coming hither, the Reporters have lost their Credit, of being so easily believed for the Future; and many, who heard him, were convinced, that Prejudice, heightened to Malice, had given Men Liberty to talk so: For here he was found a Man of a savory Gospel-Spirit, the *Byass* of his Heart lying towards the *proposing of Christ*, and perswading to a Closing with *Him*. And besides, I can tell you, what a Person said to my self, whom you esteem Gracious and Judicious, and have Reason to esteem them such, having heard him preach after his Ordination, That they had not heard such a Gospel-preaching since Mr. *Brown's* Banishment. I tell you, This is one unquestionable *Instance* of the *Falshood* and Calumny of this Charge; and I would have you, to look upon what is said of the Rest, in this Matter, as of a Piece with it. But God, and Christ, and the Spirit hath refuted this Calumny, by making the Gospel, as preached by them, the Power of God unto Salvation: Though even the Work of Con-

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version it self, because he was pleased to make use of the Ministry of these Men, passed with many for a being changed only in Opinion, and for being proselyted into a Party, or charmed with Applause into a Faction.

But what's the Matter, Sir, of all this Clamour? Why do you not speak out? O! Here's the Matter, *The Indulgence must not be meddled with before the People*; or the Acceptance thereof held out, as a Matter to be mourned over, if a Man were never so much pressed in Conscience to pour out his Heart before the Lord, and constrained to perswade the Hearers to joyn with him, because of this Iniquity, to mourn: O then what Noise is raised! what Courtesies are taken not only to cry down such, as *sigb and cry to God*, for this *Morber Mischief*, and none of the least of that *All of Abominations*, that are amongst us; for which *the Men with the Slaughter-weapons* will draw the Blood of these who are so sparing of their Tears! (and of all Men in the Nation most dreadful may the Expectation of these Mens Hearts be, who cry out, against such, who cry to Him for the Grievousness of the Guilt of this *Crimson Iniquity*:) If, I say, a Man make Conscience of this, he may come to pass under the Epithet of *That ignorant, impertinent, &c.* As one of them were characterized to my self. But besides, a crying of him, or them down, all Means must be used to crush them.

Hence, the erecting of Meetings, (which shall never be found *Presbyterian Meetings*: But that's no Matter; for 'tis very congruous, that that should be no true Presbyterial Meeting, that hath this for its Work, to Censure such, as witness against this, *That wretched Indulgence*, as the very Ruine of Presbytery, and makes it as great an Abuse of

Language

Language to call, or account the *Accepters* true *Presbyterians*, as to call or account the *Episcopal Curates* such :) For pursuing of some such, with that Heat, Haste, and at that Height, as *that* a new Breach is made, by the Hand of those, whom we must call *Healers*, as Physicians must still pass for such, and that unpunished, tho' through their Unskilfulness they kill Hundreds, instead of curing of One. And as all this Noise and Clamour is made, upon the one Hand, to crucify such quick, and make them stink above Ground, who dare not forbear to witness their Detestation against that which, upon solid Grounds, they believe *His Soul hateth* : So, upon the other Hand, to colour over the Silence of such, with splendid, and specious Pretences, who do not mention or mourn over these Things; yea, by, and for this very Thing to cry them up, and procure them the Credit of the *only Gospel-Preachers of the Time*. By which Artifice also they would monopolize the Repute of the Men, who only know how to Divide the Word; while Others must pass under what Garb, these are pleased to shape out for them, But alas! to what Hight of Impudence are we arrived? who, instead of *discovering our Iniquity, to turn away our Captivity*, it shall be the Way to acquire a Name in the Church, to abstract from all these Things. Oh! if we had a *Jeremiah*, whose *Head were Waters* and his *Eyes a Fountain of Tears*, to weep Day and Night, for the want of the wise Man, and him who understands this, and to whom the Mouth of the Lord hath spoken it; that he may declare it, for what our poor Church perisheth! Alas! the Wisdom of our wise Men is perished, and the understanding of our prudent is hid! Alas! how

are our Prophets and Seers covered, when the Discovery of our Iniquity is become a Reproach ! One is made an Offender for that ; and there is a Saying, upon the Matter, *Come, and let us smite him with the Tongue, and let us not give heed to any of his Words ;* and when Silence, as to the Sin of the Nation, passeth for an high Strain of Spirituality, in Preaching ; and Men will be admired for this, and applauded ; while he is hated, who ~~rebuketh~~ *in the Gate, and abhorred that speaketh uprightly.* Sir, To shut up this, I must tell you, while some for their Faithfulness are thus treated ; and Others highly cryed-up, for their studied Abstractedness : I have been taught to understand a Scripture, ever dark to me before this Time, *viz. Some indeed preach Christ, even of Envy,---supposing to add Affliction to my Bonds,* Phil. i. 15, 16. But that which passeth Sentence upon the Men, who follow their Light (and in this, ere all be done, will be found the true Sons of *Zadok*, and Followers of the Lord, while others go astray :) and weep over This, and warn of its Sin ; and that which adorns the contrary Practice with beautiful Colours, and absolves from all Unfaithfulness, because of Silence, is this, which you here hold forth, *That this is an engaging of the Multitude in Controversies, and a making it their Business, ere many such know what the solid Work and Exercise of Godliness is, &c.* And that this is a plain and palpable Contradiction to the Apostle's Rule, *Rom. xiv. 1.* As being a Receiving of him, who is weak, to doubtful Disputations, &c.

And thus, Sir, I must tell you, One builds the Wall, and another daubs it with untempered Mortar ; One is not only silent, as to the clamant Sin of the Time ; but crys out against the Faithfulness of such as I speak ; and Another pleads for this, as *Ministerial*

nial Prudence, and as if this were to know the Time, and what the Israel of God ought to do.

Now, because in this is couched all the Strength of your Reason, whereby you colour an Abstractedness from these Things amongst the People, and charge Others; as directly contraveining and contradicting the Apostle's Rule; pardon me, if I take Liberty to consider it more narrowly: And; it may be, I am as much concerned in the Case, as any now living; and as much aimed at, not only in Respect of my Practice, at some of our small Solemnities; but being looked upon by you all, as One, who countenanceh such a *Practice* in Others, (whereof, I hope you shall never make me ashamed) I say then; 1st. Sir, Do you not consider the Unsuirableness that is in this Reasoning, to give it the best Name? For a Minister is preaching to a Multitude, where, as there are not only many *without*, but some little Children, some young Men, some old Men in Christ: Must he not then, to shew himself, as a Feeding Pastor, so a skilful and faithful Workman, *so preach, and so speak, as taught of God, how to divide the Word aright?* Shall he, because there are a Multitude, who may be supposed to know Nothing of the Things of God; and because there are some *Babes* in Christ; therefore abtain altogether from mentioning of these Things, as Things that make not for Edification? Well, Sir, first then, you must suppose that our faithful Forefathers preached not to such a Multitude; or else that they were *Fools* and *Impertinents*, in meddling with these Things in *Publick*; and troubling the People with what made not for Peace and Edification. 2^{dly}, I ask you, if you observe this Rule, when, or to what Congregation shall you preach upon any Truth

that

that is controverted? Oh! you will exclaim, and say, There are some Truths of that high Import, as must be treated upon, cleared and inculcate, when openly contradicted, tho' there were none in the Congregation that understood them; and they must be cleared up to them, that they may be understood, and that the Hearers may be put to contend earnestly for them. But, Sir, this will not save you, nor shelter you in the Case; for you are deprived hereof by your First Concession, That there must be no Coolness, nor Indifferency, in any Intest of Truth, &c. Yea, that Truths comparatively small may be great in their Season; So that a Testimony then, with greatest Respect, is necessarily called for, when a publick Opposition is made to the same. These are your own Words. Hence then it is evident, That you must let go your own Concession, or that your Pretence doth not shelter you; for the least Truth in it self may become, by your own Confession, amongst the greatest, if publick Opposition be made thereto. But, 3dly, Are you not hereby Self-condemned? And do you not condemn all the Non-conform-Ministers, who preaching to a Multitude, so mixed, did ever mention Prelacy? For the Reason is as good against the One, as against the Other. Yea, or who shall now preach against Popery, Arminianism, or Socinianism to such a Multitude? For, to say, O, that may be done, because the People are in hazard, and publick Opposition is made to the Truth; says nothing for you, in the Case, unless you either say as much for the Practice you condemn; or say, no publick Opposition is made to the Truth, or that it is a small Truth; which are all cast by your self; as unsafe and ridiculous: So I need not insist. 4thly, Be it so, that a Minister is to preach to a Multitude; and therefore, according to your Reasoning

soning. he is to carry *Abstractedly*, as to these Things. Then this must be either, because they are all Ignorant of them; and yet even in that Case, when Christ is held forth, these Things are in the next Place to be spoken to; both because of their Relation to a close dealing with Christ; and because of the publick Opposition made to them: And they may be called to seal them with their Blood, as many of these despised little Ones have been, and have done: And therefore, they had the more need to be established in the present Truth, which they may be called thus to seal with their Blood. But, *2dly*. It is a Supposition not to be made, that amongst such a Multitude, there are none acquainted with the present Case; (for your self and others have found some amongst the People, that have given you their self, and them for whom you plead, your Hands full, in the present Debate; and whom you will yet find strong enough to grapple with the Whole of your Paper.

Now, it being so, either it is a Sin and Defect on to be mourned over, or not: If it be, then for the Sake of those, who know it to be such, it is to be spoken of; that they may be excited to mourn over it. If you say, They know it already: This is nothing to the Purpose: For, *1st*. Yet it is to be held to their Eye, *de novo*; That their Eye may affect their Heart: Unless that you think, they are not to preach Truths to a People, which they grant to be such; and that in Order to their having their Hearts more reimpresed with the Power, and Love, and Preciousness of these Truths, which they know, and which they approve, as excellent; being instructed out of his Law. *2dly*. It is nothing to the Purpose; for tho' they know it, yet the Ignorant

Things of Others of the same, makes it necessary. If you confess the Sin of it. as you seem to do ; both that these, who are ignorant, may know it, and lament before the Lord, upon Knowledge ; and Mourning may be more universal. And also, because it may come to be the Word of their Testimony : And 'tis necessary they should be clear in both that they may credit their Profession, being in Case to render a Reason to any that asks them ; and that they may have Confidence before God, if called to suffer and seal their Testimony with their Blood, that it is His Truth, to which they bear Testimony ; as some, who would have been without a *Peradventure* reckoned amongst these ignorants, not to be troubled with these Things, have been. But,

Sir, you and I cannot yet part here ; for I resolve not to be put off with, I know not, I see not what. And therefore, let me ask you, Do you approve the engaging of the People in the *National Covenant*, and in the *Solemn League and Covenant* ? If you do, as I shall suppose, till you deny it ; Then in the next Place, you will give me leave to suppose also, that you will grant a Necessity to exhort, and warn the People to cleave to their *Covenant-Engagements to God* : And that they may do so, and cleave to Him with Clearness and purpose of Heart, there is an indispensable Necessity upon Ministers of clearing up Things contained, and engaged to in the Covenant : Therefore let me ask you then, how it comes to pass, you make Use of *Bishop Lighton's Argument*, (Answered in the *Case of the Accommodation*) for proving the Unlawfulness of ever having entred into these Covenants ; to prove the Inexpediency ; yea, the Hurt-

fulness of mentioning these Things amongst the People, which are so necessary for them to know and adhere unto; if they would not expose themselves to the *Curse of a broken Covenant*? For the *Medium* you both use is One. And really, Sir, he hath much the Advantage of you, in managing it. For, supposing it to have been a lawful Covenant, and that wherewith our Souls, and the Souls of the Posterity are bound unalterably: And considering that the stated Adversary, to Christ his Interest and People, pursues and persecutes for faithful Adhesion to this Covenant; and yet for you to call a clearing of what belongs to these Things contained in the Covenant, *an engaging of the People in unprofitable Controversies, and doubtful Disputations*; it is such a lax and loose Discoursing, as every one besides your self, will judge the *Bishop* spake more Reason than you in arguing, from your *Medium*, the Unlawfulness of ever having entred into these Covenants: For, if your Argument be good, why did you ever engage them by Oath into that, which afterward would be called *doubtful Disputations*? Or, since you have engaged them, why do you not clear up these Things to them now, when the All of the Covenant is denied and persecuted. That *they may stand and withstand*, in this evil Day, *having their Loins girt about with Truth*; and that they may with the more Confidence cleave unto them, and contend for them? Besides, Sir, Do you not still see how miserably you are mired? For your Reason militates as much against mentioning of the *Evils of Prelacy* to the People, as the *Sin of the Indulgence*; for the One is as doubtful a Disputation, as the Other; and the People are equally engaged against *Prelacy* and *Erastianisme*: So it is

without all Colour of Reason, to call what relates to *Erastianism* doubtful Disputation, thereby to divert Men from an Opposition to it; or regrave for its Prevalency, even after we are destroyed by it: And to put the Matters of *Prelacy* in an other Class.

But, Sir, since you are insinuating Challenges, I will give your self, (and I include my self with you) and the Bulk, even of the best of all the Nonconformists in *Scotland*, a very plain One, viz. That much of the Apostasy and Defection of the Land may be refounded hereupon; That we have, at this Time, insisted so little, in explaining the Covenants to the People, and in shewing them the Things obliged to in these, and the Hazard of breaking them, and after *Vows of making Inquiry*; for, if this had been more faithfully gone about by all of us, as there had never any such Thing, as this *Indulgence*, been heard of; so if there had, the Conscience of these Obligations had put us to some far other Thing, in order to their Recovery, who are taken in this Church-destroying Snare, than thus to chant and charm us into an Oneness with them, while they own that Breach of Covenant, whereof they are guilty. But alas! however we may cover and hide it, yet our great Silence, and our little Seriousness to keep up the Memory of these Covenant-Engagements to God, itesh upon the Souls of the People, hath discovered this sad Secret, that the Thing is but little upon our own Souls; and it may be there are few of us in Case to say, That these Nineteen Years we have often read over these Covenants, on purpose to effect our own Heart with our personal Breaches thereof, that so we might, with a Piece, of more holy Fervour and Fear, have watched over

and

and warned Others, both *as knowing the Terrors of God*, and *as knowing if the Wicked perish without Warning*, our Soul lies at the Stake. Sir, our Speech, in Publick and Private, bewrays so much Oblivion of the "Obligation of" these Covenants, that it concerns all of us to consider it. And to be yet more plain with you, I dare not, upon this Occasion, forbear to tell you, That to me this Manner of Procedure and Pleading, wherein you would be approved and applauded, seems not to speak a fresh Remembrance of the sacred Obligation of the *Solemn Covenants*, and of your Resentment of the Wrongs done to Christ, by the *Indulged*, no less than by the *Prelates*. Bear with this Freedom; for now it is neither Time to flatter, nor is this an Occasion to dissemble my Thoughts of Actions, whatever Charity and Affection I have, and retain for Persons.

But to close this Particular, give me Leave to tell you, That I could not, in the present Case, I say, *in the present Case*, without Confusion, Shame, Grief, and Indignation, read these Words, *If it would seem safe* (say you) *to engage the Multitude in these Contraversies, &c.* And to colour all, to fix a Contrariety on the Practice, with that Command, *Rom. xiv. 1. Him that is weak in the Faith receive you, but not to doubtful Disputations.* What, Sir? To the end we may be baffled into a Compliance with you, and blindfolded, that you may lead us, where, and whithersoever you please, do you think to bogle us out of our Senies, Reason and Religion all at once, with an impertinently applied Sentence of the blessed Scripture? But, Sir, what do you mean by this? You know well, that the *Indulgence* is no more a *doubtful Disputation* to us, and *Compliance* therewith is no more a doubtful Disputation, than *Prelacy*, and

a Compliance with *Curates*. And you know well, That the Persons, who oppose both the *One* and the *Other*, are under as great a Constraint from the Word of the Lord, to do so, as the Conscience of such can be supposed to be, who oppose only *Prelacy*, and a Complying with *Curates*: And since you know upon what ponderous and pressing Grounds they are poussed forward in these their Witnessings against the Wickedness of this *Indulgence*, and in warning against all Compliance with it: How come you to speak at this Rate, after you had said, in your *second Concession*, that which would have animated them to more, viz. That the great Truth of the visible Kingdom of Jesus Christ over his Church, and its Independency on the Magistrate, and his being the alone supreme Head and Lawgiver thereto, is of such Concern and Elevation, as we should not count our Life dear (if called of the Lord) to be offered up, as a Sacrifice thereon: Yea, that a publick Testimony should be more specially owned thereto, with a clear and distinct Sound, when so visibly opposed, as in this Day? I say, Sir, who can read these Words of yours, and be under the Conviction of their own Conscience, that the *Indulgence* is, in its Nature and Complexion, an *Erafrican-Brat* (which you dare not deny) and therefore, out of Love and Loyalty to our Lord Jesus Christ, wronged thereby, are not only to give a distinct Sound against all Wrongs done to him, as King, but also to be ready to be sacrificed in the Quarrel? And withal, when it is considered, what is added in your *3d Concession*, which I need not here repeat; only without wronging of you, The Import of it is, That without Rendings of Heart, we should not remember our Silence and Shunning Testimonies, in their Season, for this precious Truth. I say, who can

can read all these Words of yours, put them together, and ponder them, and not rather be amazed at your nor expostulating with all, that have Access to open their Mouth, for not giving a more distinct Sound, in Reference to the Wickedness of this Indulgence; than, knowing on what Grounds we are constrained to speak and write of it, as we do, yet talk here, of all that, as if this were to fill the Field with a toom Table, for want of better Purpose; or, at best, to be idly busy, that we might busy the People in idle Notions, wherein they, and the Cause are so little concerned?

But, you will think to clear your self, and come off with a Parcel of good Words, you have given us, to qualifie all, viz. *It is sure (say you) that it much concerns all, who preach the Gospel, to know the Message they deliver be suited for solid Edification, and in bearing Testimony to the Truth, in this Day, which is so unquestionably a Duty, that yet it be with such a grave Ministerial Seriousness and Christian Wisdom, as it may commend the Truth to the Conscience of the People; So that this Duty be neither neglected, nor unsuitably managed, otherwise a light, and too ordinary a Way, in speaking on so grave a Concern, or on publick Differences, without some convincing and suitable Weight herein, and when it is with personal Reflections, we may fear, would stumble, more than convince; and would seem a Thrust, rather at the Persons of some, than at their Way, and to gain an Interest to a Party, more than for the Truth.*

Answer. 1st. You know very well, Sir, that if Testimony be given freely and faithfully against the Evil of this Indulgence; and if it keep a Proportion to the Grievousness of the Sin of that Acceptance, and to the Greatness of the Snare, that is in it, (I

say

say, to the Greatness of the Snare; for, as it ought to be odious to all the Godly upon this Account, that these good Men, who escaped the Snare of *Episcopacy*, were yet caught into this Court-trap; so likewise, because the People, who stand aloof from *Episcopacy*, may be by Silence at this Evil, besotted into a Compliance with, and Complacency in That, which is equally hateful unto Christ, as King, and hurtful to the whole of our Cause, with *Episcopacy*. All Unsuitableness, and Undecencies in the Manner of giving that Testimony, is so far from being owned by me, and Others, as I desire neither to approve them in my self, nor applaud them in Others: For, if any Man speak, *He ought to speak as the Oracles of God*, the Fire of Zeal for God, and holy Indignation at this Course, should make the Speaker speak with a Flood in his Eyes.

But, 2dly. Let me tell you plainly, Sir, That under these many Words, is couched a plain Condemning of all plain, publick, and positive Lamenting, before the Lord, the Evil of this Course, and setting before the Eyes of the People its Nature and Tendency; that their Eye may affect their Heart, because of this Defection. For, write against it plainly who will, and give it but its Due, *that is*, put it in the same *Class* of Defection with *Episcopacy*; Or, speak against it who will, though with ever so much Sorrow and Seriousness, he would be cryed-out upon, as a Person troubling the People with *doubtful Disputations*, and all the Things enumerate by you, as Faults in the Manner, and a great many more, will be pinned upon it, if ever the Matter be meddled with: And this I can say from proper Knowledge. For some are so enraged, that they shew more Heat, and Indignation, upon the

very hearing this mentioned, as a *Course of Defection*, than ever they have shewed of Zeal against the Defection it self. And it is a Mystery some cannot understand, how some Men, professing themselves to be against the *Indulgence*, are yet never heard to regrave the Wickedness and Iniquity thereof publickly, or to excite others to mourn over it, as a *Defection*; but are keen and candent against any, who will do this. And I shall never believe, say what they will, while they are silent themselves, as to either a publick Confession of it to God, and are still snarling at all mentioning of it, as a heinous Iniquity, but that it is more at the Matter of the Testimony, than at the Manner they are incensed, as condemning their Silence of Unfaithfulness. And, I will ever be of this Opinion, till I hear, that the Men, who speak so much against the Manner, do themselves publickly and plainly point forth the Iniquity of this Course, and essay to pour out their Hearts before the Lord, for the Backsliding and Defection, whereof the *Men of this Acceptance* have made themselves guilty, and into which Defection, Silence, in such as ought to witness against such a Course, does involve them.

Nay, Sir, for a close of this *Proposal*, Let me ask you, whether you think all publick *Writing*, and all publick *Speaking* against the Evil of this *Acceptance*, and all publick *Perswading* the Lovers of our Lord Jesus to be deeply affected with the Guilt of this Defection, and all *Pressing* the People so much the more, to pray that the Men, caught in this Snare, may be recovered, because good Men, a *Widening of the Breach*, and a perfect Opposition to that Peace and Union driven by you: Which must, if it have if it have any *Basis* at all, have an Oblivion of the Wrong done to Christ, and the Wickedness of

that

that acceptance, for its Foundation? I shall be glad to hear that your publick and plain Testifying against this Church-rending, and Church-ruining Evil; and that, at this Time of your *publick Fast*, shall witness for you, that your Soul abhors the Course; and you desire to have the Souls of all the Lovers of our Lord Jesus Christ, as a Test of their Loyalty to Him, affected into the same Abhorrence at it, with your self. Or, *2dly*. Let me ask you, If any of These, who joyn with you in the Action, should lament this, as a Course of Defection, before the Lord, and also lament that it had been so little lamented; and look upon themselves, as so much the more indispensibly called of the Lord to mention it, and mourn over it, that these who should go before them in speaking, were silent; whether you would not call this a *Thrust* rather at your Person, than at the Evil of that Way; and so count your self obliged to thrust again, whereby you engage your self into an Opposition unto all faithful Freedom in this Matter? And to be plain with you, Sir, If I had such an Opportunity, as you have, (this Congregation being the only remaining Model of that once beautiful Fabrick of the Church of Scotland) I would desire Grace, if your self with all the Indulged and Non-indulged in Scotland were present, as ever I expected Levi's Blessing, who *knew neither Father nor Mother, Brother nor Child*; yea, Christ's Approbation; as, to witness against this *Defection*; So, to witness against the Silence of such, as should speak against it, and against all the Plaisterings and Palliatings, that have been to hide its *Iniquity*, that it might appear less odious than *Episcopacy*: Though, I know, I would be called, accounted, and cryed-out upon by you all, as a Fury, or Fool, because of that: Yea,

tho' I were sure to be excommunicate by such a Meeting, as sat lately in *Edinburgh*, for this. And moreover, to tell you what I think my self called unto, I judge the less is said of these Things, in your publick *Assemblies*, I am the more called, in our small *Society*, both to lament them, as I can, before Him, who is wronged by this Acceptance; and to lament such a Change in the Congregation; as instead of that distinct Sound, which used to be in it, especially at such *Solemnities*, there is so deep and dangerous a Silence, joyned with sharp Severity against all plain Dealing, in the Case.

P R O P O S A L IV.*

As for your *Fourth Proposal*, it is so dark and cloudy a Contexture, as I know not well what to say to it: Neither doth it at all come Home to the Purpose, as I understand it. For, if it be so to be understood, that we are to unite with them, and own them, excepting the present *Differences*; what says this more for them, than for such as are found with them in Judgment of the Prelatick Party? If it be so to be understood, as that we are to seek how to souder and cement with them, while they continue in their Course; you may seek and sollicite us, knowing our Principles, into the same Soudering and Cementing, and that upon all the Grounds you ad-
duce

Prop. IV. Are not such expressly called, yea with an intense Study to unite so far for the Truth's Sake, and in following clear uncontroverted Duties, who are otherwise like minded in Things of the Lord, whatever now may be in Difference amongst us, so as that Union should not, nor ought to sitt, until a through Oneness of Judgment be attained in this present Controversy (which were so much to be desired) upon these Grounds, &c. as, *ibid* Pag. 5.

duce, with *Prelates* and *Curates*. Only, Sir, it is the Matter of my Admiration, how in your *First Ground* you would, in order to a Compliance with your Design, wheedle us out of our very Senses by these Words, *I should hope* (say you) *that more tender affectionate Condescendence, in the Way of dealing with such, might tend more to reclaim and recover them, than any violent and peremptory Way.* What, Sir? Will Nothing convince you, that the Way of God hath not been taken with these Men, who have in this turned aside out of his Way, either to stop their Entry by this Court-Postern; or to recover them out of this Snare? Where is the Fruit of their being hummed and humored by you, and others, these many Years, as good Men, and Brethren? Have you caught them by this Guile? Have you made them thereby remember, from whence they have fallen? Or, have they not, while they perceived themselves Hugged by you and others, notwithstanding of what they have done, and the more Serious grieved by your Course and Carriage, as well as theirs, and discountenanced by you? I say, Have they not been imboldned, to own this Defection, as Duty? and to abide in their Places, to which they had the Council's *Potestative Mission*? For they cannot pretend to any besides, (as hath been made evident :) Have they not taken Confidence to tread upon such, as durst not but oppose them, while they found themselves under your Countenancings: And if Nothing else will convince you; will you consider, how they have been by you encouraged to this late, new, shameful and sinful Acceptance, in a Meeting calling themselves a *General Assembly*: (But a Congregation upon whose Constitution, Acts and Carriage, will (beyond the Power of your Embalming,

to

to prevent it) be written that, which will make them stink in the Nostrils of Posterity, as an (ERASTIAN SYNAGOGUE.) Sir, let me to your groundless Hopes, in this Method, oppose my real Fears, That our wronged and wounded Lord Jesus Christ shall not only reckon with them, and enroll them amongst these, who have made Defection from him; but He shall also reckon with you, and with all the Men of your Way, who instead of endeavouring to reclaim them from the Error of their Way, have encouraged them to hold on, and given them Confidence, to tread upon such as Fools, or ignorant Impertinents, who did vigorously oppose them; while you and your Partners, becoming their Patrons, and Protectors, were cried up by them, as the *non-such*, in the World: And they finding themselves supported and sheltered by you; and you finding your self applauded by them; Hence cometh it to pass, that both of you have showed more Keeness against such who studied to proportion their Opposition both to the Nature of their Defection, and of your sad Method; than ever either of you have, to this Day, shewed against that stated *Enemy* to Christ, *Charles*, that *Usurper*.

Having taken Notice of this, and having shewed you in the Entry, my Thoughts of your *Proposal*, I am little concerned in your *Grounds*. * And, as to your

* Thus in Print, viz. 1. That the Scripture clearly determines this; So far as we have attained, to walk by the same Rule, and mind the same Things, however even in some Matters of Truth not one, Phil. iii. 15, 16. and with Hope, That the Lord in due Time may graciously convert such, who are in the present Difference most culpable. And I should hope, that more tender, &c. as above. 2. Because, if such an Uniting in unquestionable Duties should cease, until

your *First three*, I wonder why they are mentioned; for till you shew how they help your Cause, as it is stated betwixt you and me, and hurt mine, I pass them, as impertinent Adductions. And for your *4th and last Ground*, *First*, both are a poor and pitiful *begging of the Question*: For, are we against Union, where there is no Involvement, in the Sin of Others? And where the Union is made up without any Prejudice to the Doctrine and Government of the Church? I say, This is a poor Begging of the Question, with a connected Calumny: How will you make out, either that we oppose such an Union; or, that your Party, for whom you plead, are for the Government of the Church? Do you not know, that our Standings aloof from them, is because they are not for true Presbyterian Government? But by their Acceptance, and Entry, have

until there be a full Union in Judgment amongst the truly Godly, what Times of the Church have been so favourable that we could then ever hope, or essay any concord in Duty? 3. That it is sure, the most eminent Instruments in the Work of the Gospel, both in the primitive Times, and since the Reformation, have been oft at a very sad Difference among themselves in the Matters of Truth, whose Concurrence otherwise in carrying on the Work of the Lord, hath been most remarkably with a Blessing. 4. That a bearing and forbearing in many Differences of Judgment among the Godly for the Church's Peace, and without any Involvement in the Sin of others, hath not been hitherto questioned by the greatest Lights and Witnesses to the Truth in these late Times; especially where both the Doctrine and Government of the Church hath been in the great and weighty Concerns thereof adhered to. Thus blessed Calvin doth so pressinglly obtest the *English* Congregation at *Frankfort* for a tender bearing and mutual forbearing among themselves in that present Difference was then, with respect to the Circumstances they stood under, and for the Truth's sake; tho' he was far from owning that Party in that wherein the rest of their Brethren had been so highly grieved. Page 5, 6.

have established and submitted into an *exorick Headship*? And when you either prove them, in their present Circumstances, to be for the Government of the Church of Scotland; or, perswade them to *remember from whence they have fallen, and Return and Repent*; you need no new Arguments, to perswade us to unite with them: And till you have done this, we look upon your Design of Healing, as a sinful Soudering; and equally concludent for an Union with *Curates*, while such, as for Union with the *Indulged*, while such. 2. As for what is mentioned, in the Close, of *Calvin*, to give all a Colour, and to be a Vehicle to make us swallow down all: I judge, Sir, you had never adduced it, if you had *First* considered the Disparity of the Case. 2^{dly}. If you had considered; that this carries you a Length beyond your Design; even to an Union with the *Service book-men*. 3^{dly}, if you had considered the sad Effect thereof, and how little it turned to their Advantage; it had the same Success that *Paul's* being overcome, *Acts* xxi. 23. to *purify himself*, by the Persuasion of pious Brethren, had: For that gave the Rise to his great Trouble; as many learned, and sound Men have observed.

P R O P O S A L V. *

As for your 5th Proposal, which is of the same Complexion, and Cloudiness with the former, I know

* See likewise this, as in the said print; Proposal 5. Is it not one of the great Concerns and Trials of Christian Wisdom in the Church, how to apply the Rule in Things lawful and commanded, with a due Regard to Edification in such a Case? I propose this on these Grounds. &c. *Ubi supra*, Pag. 5.

know not what you mean by it; or whom your Proposal, in its genuine Sense, strikes against; save that you floor it, to fall on some, whom you mind to hit right or wrong, in a solute and lax Discourse, substitute instead of Argument, which is much of the Method all along. What, Sir? would you have the World believe, that you were under the sad Necessity to persuade these, to whom you address your self, That it is *one of the great Concerns of Christian Wisdom, how to apply this Rule?* And that you were under no small Difficulty to impress us with the Belief thereof, with the Weight of so many Grounds? while neither I, nor these to whom you address your self, have any Speciality of Concernment, to consider, what is here said; except you know how to fix the Denial thereof on us, either *in recto*, or *obliquo*. As for what you say in your 2d Ground, *That the Way of the Lord, and a close adhering to his Truth, doth never, of it self, occasion a Breach in the Church.* I accept it, as true; And the Party most accused have Access upon this Account to plead *innocent*, and pannel both you and others: Or, if in any Thing guilty, because they did not more watchfully, and more vigorously; yea, with the Apostle's *All of Boldness*, withstand the Way of these Men, who, by *going out from us*, have broken us with *Breach upon Breach*; And our Witnessing against this Way of Soudering, except you make it evident, that it is not a close Adhering to His Truth, shall never by you be proved to be a Withstanding of that, so much desiderate, and desirable Union, or the Making a Breach in the Church. Sir, they have broken us, and you and your Party, here pleaded for, and joining with you in the same Design, and in the Way of your driving an

Union with these Church-breakers, divide us, and make new Breaches amongst the Godly. Sir, we grant you cheerfully, and assert, *There is no far betwixt Christian Prudence, and Zeal.* But it had been your Prudence to have mentioned and mourned over the Zeal-quenching Prudence (which hath been baptized with a Christian Name amongst us) whereby we have witlessly witted away the Cause, and are like to wit our selves into an Oblivion, that we have done so.

But, Sir, this is not the Place, where I mind to set before your Eye the monstrous Face of your magnified Prudence, over whose *Effigie*, as we have carried, this will be written beyond your deleting, *They have forsaken the Law of the Lord, and what Wisdom is in them?* and in whose Skirts the Blood of a betrayed and lost Cause will be found. All your Qualifications have been spoken to, in your 3d *Proposal*, where your cautioning of the Manner of giving Testimony hath been considered: And so, it is to no Purpose to say more of them. I only send your *Prudence*, for having quenched our Zeal, to stand before the Tribunal of your *First two Confessions*, and receive Sentence; whether as a Fool, or Worse, it is all One to me; providing Execution be done upon it, according to its Guilt: only I might tell you a *Story*, (which I mind the World shall hear more publickly) How a Brother of yours set Zeal and Prudence so by the Ears, and gave the Preference to your Prudence, as all the Cess-payers, and Bonders went Home insulting; and the poor People, who retained their Integrity, went Home ashamed, and sorrowing. And so I wonder the less at what his Prudence hath led him to do since.

We have here a Discourse darted at some, we may guess who are the Butt for these Arrows, while it is said, *There is a holy Contemperature of Zeal, Meekness, and Love, all which being from one and the same Spirit, do still with a sweet Oneness necessarily concur, for the same End.* Nor (say you) can I possibly reconcile a being professedly hot in the One, with being cold, or unconcerned in the Other, except I should quit the revealed Rule of our Duty, for both. Sir, I am at the same Difficulty with you, if you will give me Leave to explain my self : For it passeth my Skill, how to put it in a religious Garb, to be so professedly hot, in Hammering us together with the Men of this Defection, while continuing such ; (and to make all go down, to smoothe it with the Oyl of Meekness, Love and Humility :) and so cool in the resenting all these Injuries done to Christ by this Acceptance. Nor do I better understand it, how and why Zeal for this, in its just Fervour, both against the Deed it self, and against all Smothering of it, and Soudering with it, should pass for Folly and Fury inconsistent with *Love, Meekness, &c.* But, Sir, If afterward you will proceed at this Rate, you will be forced to hear, on whose Side the Rage, inconsistent with these, is to be found, and how, since some left off to be zealous for the Truth, they have been all in a Flame against these, who durst not do, as they did. But it were Folly to trace you further, in a Matter, that is not at all of my present Concernment ; and I wonder how you judg'd it did contribute to your Purpose.

PROPOSAL VI.

Your Sixth Proposal is, *Is there not Ground (say you) both to fear and watch against a giving any Thrust at*
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the Credit and Repute of the Ministers of Christ, in our Church, who, in the Hour of Tentation, and after many sore Wrestlings and Difficulties, have yet obtained Mercy to stand and suffer against Prelacy, whatever Cause they may have to weep before the Lord, over themselves for saddest Failings and Unanswerableness to the Work of their Day?

Answer. First. Sir, There is Ground to fear this, But might I not, in the Entry, ask you another Question? Is there not Ground also to fear, That under Pretence of Pleading for Tenderness to the Credit of our Ministry, we so far mistake, as to forget, in this Hurry, the Wrongs done to our Lord; and that all such Pleading is but a Flattering one another, into an Oblivion of what is past, and an Encouraging, as of all, who are culpable in the present Case, to continue with Confidence in their Course; so, to embolden Others to run forward, and rush into the same Snare, which hath brought Ruin upon the Remnant? As both, alas! are too too evident this Day.

Secondly. I wonder how it comes to pass, that you, who had been talking so highly, in your former *Proposal*, concerning the necessary Co-existence of Zeal and Prudence, and that holy Contemperature of Zeal and Meekness, Love, &c. do so far, in expatiating in your very next *Proposal*, forget your self, as it is obvious to all, who read your Paper. You have insisted more upon this, than you have, in the whole of your Paper, in representing the Wrongs done to our exauctorate Lord. And is this the Way you think to conciliate Credit to your own, or the Ministry of these, for whom you Plead? Alas! Sir, think again: Have you not made a sad Division here, betwixt the Co-existence

of these Graces? your Paper bewraying so much Candency for the One, and Coolnets in the Other: Whereas, you know, there is a peculiar, and predominant Zeal for, and Love to the Prerogative and Interest of Christ, which should be so true and intense, as not only our Zeal and Love to other Things is not to be named, in one Day with it. But all other Heats, let Men clothe them with what Names they will, ought to be looked upon, as Wild-fire; in so far as, their just and due Subordination to the Interest of our exalted Prince, is not engraven on them. This was the Way that *Levi* came to the Priesthood; and as he acquired it, by *knowing neither Father, nor Mother &c.* so *Levi's* Successors should seek to retain it, lest it fall out with them, as it did with *Eli*, and his Sons, 1 *Sam.* 1. *from 27, and downward*; a Passage we ought all to ponder: For if a godly *Eli*, for not proportioning the Heat and Fervour of his Reproof, to the Wickedness of his Sons, brought such Ruin on himself and Posterity; and made the Lord, in the Height and Heat of his holy Zeal for his own Glory, speak these strange Words, *v. 30.* and execute to the full, what he had threatned. All Men would take heed, how they flatter such, as are so deeply guilty of wronging the Anointed of God, whose Ambassadors they were, and whose Crown and Prerogative should have been dearer to them, than their Lives; and show so much Fierceness against these, who dare not, for Fear of the Almighty, be silent at the Sin of such, and choose rather to be darted to Death by their Brethren, than to have the *Arrows of the Almighty within them*, and the *Poison thereof drinking up their Spirit*, for a sinful Silence.

Thirdly

Thirdly. If this will please you, I say from my Heart, in great Sincerity, Let never their Hand perform their Enterprize, but let their Bow be broken, who shoot their Arrows at this Mark, the Credit of the Ministers of the Gospel, who, being set over a People by the Lord, to labour amongst them, and to admonish them, are therefore to be highly esteemed, in Love for their Work's sake. Nay, I am perswaded, that a faithful Minister shall inherit Levi's Blessing, which is, that, his Master having accepted the Work of his Hands, *his Hand shall smite through the Loins of these that rise against him,* and of them that hate him, *that they rise not again.* (I have been so large in the Anticipation of this Objection some where else, that I shall here break off.) But having said this, to give it a full Ballance, I say likewise, *Their Hand shall never be able to perform their Enterprize,* and the more they labour about it, the less shall they be found *Workers together with God,* and the further from their Purpose, who under this Pretence, palliate with this Colour the Iniquity of a Course, so dishonourable to Christ, in a Point wherein His Glory is so nearly concerned: That shall ever be found true, which was said of Priests, *Them that honour me, will I honour; and they that despise me, shall be lightly esteemed.* Sir, for the Ground of my Assurance, in this Case, read, that you may receive, what is said *Mal. 2. 5, 6, 7, 8.* and compare it with what is said, *v. 9.* And here, I shall make bold to tell you, That when the *Indulged* were rushing into the Acceptance, I said to a great Man of God, being in great Bitterness of Soul to see these *Rushers* run upon that Course, without that Resistance they ought to have met with, from Men jealous for the

wronged Lord ; (Ah ! this wretched Silence hath upon the Matter embarked the Men of that Conscience into the same Bottom now with the *Accepters*.) That, if an Angel should undertake their Vindication, (let be these, who are called *Angels in the Church*) who had accepted that *Indulgence* ; yet the God of Angels, out of his Zeal to the *Angel of the Covenant*, would make these Men contemptible and base before all the People. And this I have often reiterate to the same great and gracious Person. And tho' I do not, I dare not pretend to the Foresight of other *Seers* ; yet, this was so clear to me at that Time, and I was never clouded, in the Case, to this Day, that the Certainty of that Contempt, which the Lord would infallibly pour upon the Ministry of these, otherwise good Men, made these Words burst forth. As also, I was afraid, yea some Way perswaded of this, That no Man, of what Name, or Credit soever in the Church, who should offer to interpose, to the keeping up of their Credit, but he, should, instead of accomplishing his Design as to others, render himself contemptible. And alas ! I am not like to be disappointed, as to either ; but am like to be a sad Spectator of the Accomplishment, to the full, of all that I feared, as to both.

Fourthly. Sir, Let me beseech you to consider That, however you look upon me, yet there are Men to whom you have directed your Paper particularly, (besides that great *All concerned in the Case*, to whom you desire it to be communicate) who will seek after some other Thing, in order to the Satisfaction of their Conscience, in the Case, than a Blaze of big Words, cudgelling them with Confidence into a Compliance with the Scope of your Paper : For, in the Entry of your *Proposal*, you

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may know this will be evident to them, that you mention only their *Withstanding of Prelacy*, and their suffering upon that Account; while in the *Grounds*, * you lay down, you expatiate so confidently upon this, as that which gives Life and Lustre to all you say, and reiterate it, That they are, besides being unquestionably Godly, fixed in the *Government of the Church*; and again, That they are known to be able and godly Ministers, and straight in the Principles of the Church. I say, Sir, The Persons you deal with, are not so dull, as not to observe, That there is a miserable *Begging of the Question* here; and that the *Weight* of all you say is laid upon it nevertheless; and this might be justly judged *Dreaming*, rather than *Dispute*: For, do you not know, that we have no other Quarrel with them; but because of their Compliance with that *Erastian Usurpation*? Now then, Sir, you must either retract, what formerly gave Life, and Strength to all you said against the Indulgence, as a Wrong done to Christ, as King; Or, you must retract what you have said here (which gives the only Significancy to all you say) That they are fixed in the *Government of the Church*. One of the Two you must do, and I leave you to take your Choice. Withal, Sir, knowing our Principles, and the Grounds of our Opposition to the *Indulgence*, you cannot but know, that we will look upon our being challenged by you, for casting contempt upon the *Ministry*, because of these Significations, we judge our selves called of the Lord, to give of a just Detestation

* These Grounds, tho' not in the Manuscript, should been here insert, but that they are too prolix in Mr. Fleming's Printed Paper, Pag. 6, 7, 8.

ation of that Course, as a Course of Defection; as great, and as gross a Calumny, as if we were charged with the same by a Patron of the Prelates and their Curates; for what Signification of Dislike we give against their Course.

Fifthly, Sir, Since your *Proposal* is a Question, suffer me to Question too, by Way of Answer: Whether, or not, All that you say, in the present Discourse, will not *in recto*, and downright condemn the Practice of Paul, *Gal. 2*. And argue his Carriage and Conduct, not only as guilty of a foolish Fervidness, in doing that; which did so much derogate from the Ministry of the Gospel; but that which did seem to derogate from the Credit of the Apostleship, in *withstanding* of Peter to the Face, wherein he was to be blamed, charging him and Barnabas; and the rest, before all the Disciples in Antioch, as guilty of *Dissimulation*; and not walking uprightly according to the Truth of the Gospel? Sure, Sir, there had been much more to have been said, for your putide and painted Prudence in the Case; than in yours; for one of your *Healers* might have said, What? at the very Entry of the Gospel into the World, for Paul thus to hurry, toward a great Fellow-Apostle, was to ruine all, and lay an irremoveable Impediment in the Way of the Gospel: And every One might, according to your Reasoning, have blessed themselves, in standing aloof from, yea, and in persecuting this *Pro-* sition; when such Jars and Discords fell betwixt the two great Preachers and Propagators thereof: And sure, according to your Method; Paul should not have had this to have humbly boasted of, but sentence had been past on him, as a *Church-divider*; who cast Contempt upon the Ministry of an older apostle than himself, and a zealous Barnabas.

2dly, I ask you whether you judge our blessed Lord, Master and Lawgiver, knew (with all Reverence to Him, who is Infinite in Knowledge, be this spoken :) what Way to prevent and cure the Defection of a Church; and yet be tender of the Credit of his own Ambassadors, these Stars, whom *he holds in his Right-hand*? I doubt nothing, Sir, but you will really and readily condescend to make the Practice of our blessed Lord and Lawgiver the Standard, Pattern and Rule in the Case. 3. Well then, I ask you next, How your Reasoning agrees with what we have Him revealing from Heaven, *Rev. 2. and 3. concerning the seven Churches*? For you see how our Lord deals with the Angels of the Churches, in discovering their Faults before all the Churches; in Order to the Preventing of their Ruin; (for the Ruin of a Church is ever by the Hand of the Ministers; and when, in a backsliding Time, there is none found so faithful, as to be free with them, then Judgment and Desolation is at the Door.) Now, Sir, if all the Congregations of *Scotland* were gathered together, Ministers and People, and there were found a Man of that Faithfulness amongst us, as to challenge all of us, and charge us with Unfaithfulness to God, and the Souls of Men, and Disloyalty to Christ: Durst you say, but this Man did imitate the Practice of the Prince of Pastors, to prevent what our Unfaithfulness, our Want of godly Zeal and Fervour, what our Unfixedness in the Cause and Covenant, is like to bring on us quickly? Or, durst you say, This is no Pattern, for our Imitation? I shall insist no longer on this: Only, as long as a faithful Minister hath this to look to, he needs to be little solicitous, as to what Men, of what Repute soever, or Renown

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they have been, or are in the Church, say of his Freedom. Nay, I see not, how he dare look Christ, his Lord, in the Face, or think on his Appearance before the Tribunal, *to give an Account of his Stewardship*, and how he hath behaved in the Church, in such a Day; without having Confidence before God, and this Testimony of his own Conscience, That in the Day, when he saw a Defection carried on, he did witness, with Height and Heat of Zeal, against the Silence and Lukewarmness of his Brethren-Ambassadors, and against all their Courses, under whatsoever Mask; whereby, instead of giving the Check, and putting an effectual Stop to the Course of Defection, it was really promoted; as well as against the fraudulent and furious Courses of open and fierce Enemies, foaming out Cruelty against the serious Seekers of God. Sir, alas! I can rebound our pitiful Contrivings, and Cunning, and our great Industry to cover all these with the beautiful Garments of Peace and Union, and to paint them over with the fair Colours of Healing, on nothing besides this, our not *having the Mind of Christ*, nor *the Spirit of Christ*, and a not *knowing the Times*, and *what the Israel of God hath to do*, in such a Day. Ah! shall this be our Credit, that the serious Seekers of God shall cry out in the Bitterness of their Soul, and be put to say, *Alas! our Seers are covered, the Wisdom of the Wise is perished, and the Understanding of the Prudent is hid!* And Sir, let me tell you, He could not, nor should not be said to derogate from the Credit, either of your Ministry or mine, who would charge both of us with Unfaithfulness, and who would charge us, in Order to the Recovery of the Credit, we have justly lost, to acknowledge with Sorrow, and by taking Shame

to our selves, our Faintings, Flenchings, and Unfaithfulness, in the Day, when we were called to be *valiant for the Truth*, and to *stand up, for the Defence of the Gospel*: Aggreging our Guilt from this, That we kept others Company, in this Defection from the Lord, and deserting of him, and covered the Crimion Dye of this Guilt from our own Eyes, with the Name of UNION, while we left our wounded and wronged Lord alone.

4thly. I ask you, What would you, and all the Ministers in Scotland, if conveened together, say, for keeping up the Credit of our Ministry, if asked this simple Question, by a plain-hearted and understanding Plough-man, *viz.* What is become of the Cause, that noble and precious Cause, the Purchase of the Wrestlings, Witnessings, Sufferings, Expende of so much precious Blood and Treasure, in the Possession whereof our faithful Fore-fathers left you? What could we say? What durst we say? Durst we mutter it, that it is not lost through our Default? And if he should ask us further, Where are your Testimonies against these open and wicked Enemies? Why are you seen alive, after the *Departing of the Glory*? Would he be wheedled, or whisted into a Silence, and Satisfaction with this; *O do not Reflect upon the Credit of our Ministry*? Or, would he be charmed out of his Senses by this vain Pretence, that *we are to unite, and regard the Credit of the Ministry*, while, in the mean Time, the Defection is carried on, even by all these unhallowed Modes, how much soever magnified? Sure, he would put us all from our Pleadings, as perverse Palliatings, and let us see there were no Way for us, to recover the Credit of the Ministry, we have lost; nor to retain the

Little

Little that remains, but by clear and candid Confession, that to us belongeth Shame and Confusion of Face; but unto the Lord, who hath brought this Contempt upon us, belongeth Righteousness.

ably. Sir, I ask you, What you call Ministerial Credit, or the Credit of the Ministry? Or, rather, what is that, on which it is founded? Is it not on this, That they dare assert, before him who sent them, and so silence their Adversaries, that as they have received their Ministry of the Lord; so they have obtained Mercy not to faint, but have renounced the hidden Things of Dishonesty, not walking in Craftiness, nor handling the Word of God deceitfully, but by Manifestation of the Truth, have commended themselves to every Man's Conscience in the Sight of God; and amidst all the Clamour that is against them, for Disturbers and Turners of the World upside-down, have this for their Rejoicing, even the Testimony of their Conscience, that in Simplicity, and godly Sincerity, not with fleshly Wisdom, but by the Grace of God, they have had their Conversation in the World; and more abundantly towards such, whose Snares were many, and whose Slidings, and Backslidings were to be watched over, warned of, and faithfully witnessed against? Sir, This is Ministerial Credit, to be thus faithful to Christ, and to his Church; and when we can report our selves to the Consciences of the truly Tender, that such hath been our Way, and that we are free of the Blood of all Men. It would be ministerial Credit, to see the Family of Levi mourning apart, &c. And to convince the World by our Tears, and the Rendings of our Heart, That we have obtained Mercy, to practise Repentance, as well as to preach it; and so roll

roll away our Reproach, That we are much better at the One than at the Other.

6thly. Let me ask you this Question also, and let me put it in the *Ballance of the Sanctuary*, to overballance all these Things, you magnify and muster up, in your 6th Proposal; What think you of this, That the Wrath of God is like to surprise us all asleep, and fall on us; for not *Sorrowing* over what hath been done, and for our *Silence*, and for this foolish Way of flattering one another into a desperate Union, in an Oblivion of the Cause of his Contending? Is not this to be more dreaded? Is not this more dangerous? And hath not this Silence, huddling-up and hiding what *His Soul hateth*, under the Colour of *guarding ministerial Authority*, a more clear and close Connection with the very Procuring of that impendent Ruin of the Church; (for *the Prophets not discovering of Iniquity, brings on the Captivity, and the seeing of false Burdens becomes a Cause of Banishment*) than any Thing, that the Party, pointed at, in holding forth the Wickedness of the late Course, carried-on by many, and countenanced by moe, hath with the Disgrace of the Ministry? Nay it may be safely said, It is the Disgrace of the Ministry, to challenge a further Respect, than to be *Followers of them, as they are of Christ*; and they that follow Him fully, this doth follow them; and they who plead for it, or pursue after it, in another Mode and Method, the faster they run, they are the farther from their Purpose: And the Harvest is still a Ripening of Shame; and it shall provoke the Lord not only to plague and pursue, but to *begin at the Sanctuary*. But more particularly,

Sir, since I must look upon my self, as more particularly pointed at, than any Man now alive, in all these Things Mustered up by you; Because, 1st,
You

You were present at a private Fast, we had after the Death of great Mr. *Brown* (how little soever lamented by some, yet the most Wrath-presaging Stroke, not only to this Place, but to the whole Church of *Scotland*, that the Removal of any one Minister, belonging to the Church of *Scotland*, could have been.) When I spoke upon these Words, *Lam. 5. 16. The Crown is fallen from our Head, &c.* 2dly, I sent for you, to be present amongst many more, when I thought to have died: And both at that Fast, and at that Time, when I judged my Time might be at an End, I spoke a Little, and but a little, (for alas! who can plentifully declare the Thing, as it is) to the lamentable Defection; particularly of us, who are Ministers: And it is upon this Account, I say, I am more concerned to consider this, than any Man alive; though, I know, the whole faithful Remnant are struck through my Sides; or I am wounded through theirs; that both being stretch'd dead, our Speech might be laid. And therefore, Sir, give me Leave to say, That as I judge no Man to be so particularly pointed at therein, as my self; so, I judge, I may without Vanity say this much, That there are few, you could have challenged, in better Case, at this present Time, to say, The Charge is either a pure *Mistake*, or a gross *Calumny*; for I can give this Instance thereof, That whatever Grief I have had, with many Things in your Way; yet, the Credit of your own Ministry hath cost me more, than I believe, (for all you muster up here) the Credit of all the Ministers in *Scotland* ever cost your self. Pardon this Plainness, which Nothing but the Necessity (if that be possible) to bring you under a Conviction; and if not, to vindicate my self, by the concurrent Testimony of many Witnesses

nesses, for the Truth's sake, and a trampled-upon Party, could have drawn these Words from me.

But, for a Close of all ; let me here resume, and insert the Substance of what you had, in my former Letter (since This, and not That, is to be communicate, as my *Answer to your Paper*) viz. 1st. You do not say, that what you heard, in either of these Discourses, was false ; for in this I give you the Defiance to pin so much as Misinformation on what you heard. 2^{dly}. It shall pass your Power to hide the manifest Detection of these *Courses*, against which I desired *to dy testifying* ; and now, I count it the greatest Part of my Work, for which I am kept alive, to witness poorly as I can both against these Courses, and all Cloaking and Mincing of them, under what Colour soever : And hence, I thus argue, If the Things be true in Matter of Fact ; and if the Detection be clear and evident, and the Hainousness of its Guilt clamant ; then, in Order to the Vindication of the Righteousness of a just and holy God, in pursuing and punishing a Church and Nation, Ministers and Professors, guilty of such Practices, and in Order to the Warning of the Posterity, that they *may bear and fear, and for ever flee from such Courses*, that have been followed with so much Wrath ; It is infinitely more necessary, to discover the Hainousness of these Courses, than to have all the Men in the World souldered into an Union, and cemented into a Sameness, in smothering an Iniquity, so abominable in his Sight, and hateful to his Soul ; nay, this is more necessary, than for Man to be all : If his declarative Glory, even as such, be preferable to the Being of all created Beings, whether Men or Angels. If you grant this ; (and sure no Man, who owns the *first Principles* of the

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Oracles of God, dare profess a Doubt about it ; let
 be directly to deny it :) then this one Considera-
 tion, as it stands, in Opposition to your *Scope* ; so,
 doth dash and delete all these *Grounds*, whereby
 you think to have established your *Scope*. Oh ! sad
 Ministerial Credit, that stands in such Terms with
 his declarative Glory, who put Men into the Mi-
 nistry ! Sure, Sir, more serious Thoughts on this
 would make you think otherwise, and write other-
 wise, and speak otherwise ; nor would your great
 Silence, at the Iniquity of these Wrongs done to
 Christ, be the Sorrow of the more Serious ; nor
 would you dare to signify so much Dislike at such,
 who neither dare be silent at the Course of Defection ;
 nor at the Ways taken to cover its Iniquity, under
 the abused Names of Healing, Peace and Union :
 Since this, as it encourageth the Men guilty of this
 Iniquity, to a continuing remorseless, and regard-
 less, in that Course ; so, it emboldens others to fol-
 low ; whereby the whole is ripened for Judgment.
 And, Sir, give me Leave to tell you, That, as I fear
 your Paper shall have, to the Observation of the
 Serious, a sad Product in this Place ; So, it shall
 come to be reckoned amongst the woful Tokens
 we have, and the Forerunners of our approaching
 Ruin. For, alas ! who can consider the Import of
 such Reasoning, after all we have done ? but he
 must see, That hereby we impose a Necessity (if I
 may speak so) upon an High and Holy God to
 speak, and open his Mouth against us ; both
 for our Silence, and for our Speaking thus : And
 in that Day, when he gives his Voice, we may
 expect it will be like Hailstones, and Coals of Fire.
 But, to conclude this ; I tell you, Sir, Christ will
 lay it at some Mens Door, and require it at their
 Hand, that they have made the Ministry Contempra-

ble, the Credit whereof should have been dearer to them than their Lives ; and make them sensible how they have despised that Command, given to a Minister, *Tit. 2. 15.* (and so to all Ministers) *Let no Man despise thee :* Which was only to be done by *speaking, and rebuking, and exhorting with all Authority.* It is not by a blunt Hint, against such and such Evils, retreated by some After-cautions ; but by a bold Delivery of his Message ; yea, an All of Boldness ; especially in a Matter, wherein the declarative Glory of Him, who made him His Ambassador, is so clearly concerned, as it is in the present Case. But, may I not ask you, Sir, are you not ashamed, to insinuate a Connecting of the Credit of our Ministry, with the covering of a Guilt, which is so hateful and hainous in his Sight, and which lies so open to the Eye and Observation of Friends and Foes ? What ? will we *hide our Sins*, that we *may prosper* ? Is this the Way, we take to procure Credit, perfume our Names, and purchase Repute to our Ministry ? Or, do we not hereby provoke Him, and put Him to spit in our Face, and sinite us, as wicked Men, in the open Sight of others ; because we do not take Shame to our selves, and *smite on our own Thighs* ? Ah ! Sir, I dare not but tell you, I fear this Way of Pleading be followed with some sad Consequences, as to your self. Oh that I might be disappointed ! But again, I tell you, I fear it ; and the less you fear it, I am the more afraid : Bear with this Freedom, for which I intend no Apology.

Sir, Having thus given you my Thoughts of your *Concessions* and *Proposals*, I come in the last Place, to the *Conclusion* of your Paper ; which I might pass in deep Silence, as deriving all its Signi-

ficancy

answered.

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any from the Weight of what went before; and leave it to be judged by the impartial Reader, who can observe Nothing in it, but an *avancement* † of what went before. Yet, because you manifestly triumph here, with great Confidence: and I hope that, as it will be manifest, by what is already replied to you, how weakly soever, that it is Triumphant before the Victory; so, you again impose the Necessity upon me, to begin with you anew, at the End; and to bring this your great Confidence (under the Weight whereof you think to smother us all) to the Ballance of the Sanctuary, and sound Reason, and weigh it: And I hope it shall also be found as light, as what went before; and weightier it cannot be, than what gives it its Weight.

You begin your *Transition* to your following Particulars with these Words. *I shall further add (say you) how far the Credit of the Truth (which is more Concern, than our Souls are all worth) hath been exposed to saddest Reproach; &c.* * *Answer*

i. e. a Recapitulation, or, Repetition of Heads.

*The rest of this Transition stands thus; How much real Exercise of Soul, in the serious and inward Work of Religion, hath been made of late to resolve in imbittering Debates, and as it were a drawing into Parties? Oh! how much our Care be yet further writ in Letters of Blood? That Rabies Theologorum, as it was termed in the German Church, was such as made some eminent Ministers of Christ run so long for Death, to get out of such a Flame, into that Land of Peace. We may not quit the least of Truth for the Peace and Concord of the Church, nor can these be ever in opposite Terms but as we make them; and I may with some Confidence say, That what is now here written, hath been with a serious Desire in Respect to both: But I hope some may speak in the Words of Bucer, that for a safe Healing, and to have it made effectual to a broken and rent Church now, they would judge it of that Concern, as, if called and moved of the Lord herein to lay down their Life for the Church, and thus for their Brethren. *ibid* Page 8.*

Answer. 1. Sir, Prepare your self, in what follows, to be plainly dealt with; for both the Interest of precious Truth, and your great Confidence makes plain and Home-dealing with you, in the Case indispensibly necessary: And I make no other Apology for what follows. And therefore, to proceed, and trace you, in your Transition to your Particulars, let me ask you; If this your Method be the Way, and the only Way to prevent Truth's being expos'd to sad Reproach? Alas! where have you been till now? Why did you not sooner speak out? or, why do you not keep Silence now? Since you have said so little, to reach the Conscience of any knowing Person, tender of the Truth. What Confidence is this in you, Sir, (for you know well, that on your wretched Union hath been built all our Baseness, in abandoning the Cause, when we ought to have divided, in order to its Preservation, from all the Men of these Principles) to insinuate here a Justification of that Course, which, to the Conviction of all, hath lost the Cause, and made us justly culpable and contemptible? You may have the Particulars of this held forth, beyond your Denying, or Plasterings, some where else.

And 2dly, for your interjected *Parentthesis*, That *the Credit of Truth is of more Concern, than we are worth.* If you would have us believe this, then you must also suffer us to believe, that the Contending with all, for not contending for the Interest of Truth, is of more Concern, than to be cemented into such an Union; which, as it infers an Oblivion of our former Unfaithfulness; so, it makes Way, for our being what we have been, where the Cause hath been lost,

3dly. Sir, If this had been really believed, that the Credit of Truth is of more Concern than we are all worth, I know not who of us, this Day, are alive, who would not have exposed our selves to the Reproaches of our Brethren, and the Rage of our Adversaries, ere by the Faintings and Unfaithfulnesses of the One, and the Fury of the Other, the Cause had been thus let go by us, and trampled under Foot by them. Alas! our being alive, after our Master hath been crucified again in our Sight, without giving the suitable Significations of our Zeal against the Nefariousness of that Attempt, publishes before all the World, we did not believe, the Concern of Truth to be above our Lives, &c. And this puts it much more beyond Debate, that, instead of taking Course, to recover the Work, as Persons not counting their Lives dear unto them, we are only servide to a Furiousness, how to be souldered with these, who have really established the wicked and violent Invader of our Master's Throne, in his Heaven-daring Usurpation. Nay further, Sir, since you are adding; I may add too: If we had believed Truth to be of that Concern, it had been easie for us, to have secured Truth, and saved our Lives too, by a seasonable and valiant Resistance of the known and common Enemies to the Interest of Truth, and the Lives of all its Lovers.

4thly. Sir, may I, without Offence, ask you, Who are the Men, who have been honoured of God, to give the most real Proof, that they believe the Concern of Truth to be of more Value, than their Lives? Is it the Men of your Indulgence? or, such poor Ones, to whose Soul that Injury done to Christ was an Abomination? Next, to make Way to a Profession, you have, in the Close of your

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Transition, you speak of *Rabies Theologorum*. Sir, whom do you strike at here? 'Tis plain, at all the Men, who are otherwise minded, than your self. But, Sir, I could quickly silence you here, by discovering on whose Side that *Rabies* were; If it did not seem a Piece of Resentment: However, it will be your Wisdom, for the Future, if ever you mention this, to know what Advantage I have your Party at, in this Particular. But next; Sir, while I consider the Party pointed at by you, I am, without a *Rabies* driven, to advise you seriously to take heed, lest that pass with you for a *Rabies*, which with God will be owned, as an Act of Zeal for His Interest and Glory; the Danger of being found in contrary Terms with Him, in the Case, and what hath been said above to clear the Men, whom you condemn as Church-renders, may persuade you, to take this to a serious and second Consideration. As for your Profession of what you would do, for Peace in the Church, it doth not much concern me to take Notice of it; only give me Leave to say, That if either you, or I had a great Mind to be offered up upon the Interest of Truth, we might find a more noble Cause of Martyrdom, than this Kind of Union, viz. a faithful Witnessing against the Wrongs done to the Anointed of God; and that, instead of that Thing, so much persuaded unto, called a *Healing Testimony*, would indispensibly impose the Necessity of Witnessing against this Church-rending Indulgence, and against all these Church-rending Modes and Methods, commended under the Names of Union and Healing, to keep up its Credit. But,

Next, Sir, how comes it to pass that you, who would be so prodigal of your Life for Peace and Union, are yet so prodigal of your Time and Pains (which

(which spent) Society have b who a corin serene Observ this and Pe with you in from t rinue the C Defect in the And s likewise pit of only f it grow that j contra dition worse to the conce who l as I c also o Plainn while Preten and f

(which, I can demonstrate, might be much better spent) in raising so much Dust and Distraction in a Society, who, these Eighteen or Nineteen Years, have been of one Soul and Shoulder? For, Sir, all, who are now alive, can bear Witness that, till your coming, there was Nothing but a most sweet and serene Harmony amongst us: And it can escape the Observation of no Man (and though, I know, in this I am not pleasant, yet the Interest of Truth and Peace makes me plain :) That whoever fall in with you, in your Course, and are proselyted by you into a Compliance with your Design, fall off from these, who have been hitherto unite, and continue to be so still, in owning the good old Way of the Church of *Scotland*; and lamenting both our Defection from it, and the Way of such who stand in the Way of having its Wickedness detected. And since I am driven to this Plainness, I must likewise tell you, that it is a sad Change in the Pulpit of *Rotterdam*, when the more serious must not only sorrow, for the Silence at our Defection; while it grows; but also that there is so much Rage against that just and faithful Freedom, which some are constrained unto, not only from the present Condition of our Church; but from the silence and worse of Others. Sir, These Things ly so obvious to the Observation of all Men, and I am so much concerned in the true Peace and Unity of a Society, who hitherto have been so much One in the Lord, as I could not, out of a real Regard to them, and also out of a true Tendernefs to you, forbear this Plainness. And it is vain to think, I will be silenced, while I observe these Things, with a Noise of Pretences and great Words. No, Sir, It is Things and seen Realities that will either silence me, or satisfy

satisfy Others. And so I come to your *Particulars*:

And your 1st. is, *That it may be too visible* (say you) *the great Want, which is this Day in the serious Work of Christianity, &c.* * And in the Close of your *First*, you burst forth into these Words, *Oh! my dear Friends, why is it so?* Ans. First, Sir, You impose the impleasant Necessity upon me, to tell you, *Your dear Friends*, as you call them, desire to have the Truth so dear to their Souls, as they dare not quit that, which they judge their Lord commands them to hold fast, *that no Man take their Crown*, by a Sound of Words, whose Significancy must be taken in the Case, from the Solidity and Strength of somewhat going before; For, Sir, you being a Preacher, know this well, That if we were your Auditors, all your Exhortations, or Expostulations, levelled at our Affections, would be in vain; except in your Doctrine you had convinced our Judgment, which yet we desiderate here; and are like to do; except you have somewhat else to say, to convince us: For we dare not hide it from you, That you have said Nothing to reach our Consciences; but by the Contrary of this, by all you have to say, we are much confirmed in the Truth; when we see, how little is in all that can be brought against us. 2^{dly}. You impose also, in the whole of your *First*, a more unpleasant Necessity upon me, in telling you once more, That, if big Words of the same Complexion were enough to bogle us out of our Principles, and byass us into a Compliance with you, *Gilbert Burnet*, who is not short of you, (nay

often

* The rest of this comes mostly in afterwards, as in the said Print, Page. 8. and so is not repeated here.

often he soars higher) in these, had turned us all over by the same Artifice, long ago into a Compliance with *Episcopacy*; and whatsoever you would answer him, in the Case, will serve me against the Design you drive of Union with the *Indulged Men while such*.

But, to come more closely to you, in your First, I both give and grant, that a Time of many Differences and Debates, is a Time of much Distraction, Confusion, and great Animosities, and lamentable Jarrings, and Discords, even amongst Brethren; which should make every one look upon it with a watery Eye. And next, I will grant you, that many, and even not a few of these, who may have the real Grace of God in them, may sadly divert from Heart-work, and be over busied in Debating and starting one Question after another; while Heart-Exercise is forgotten; and Men may be buzzed by these Noises, into the Oblivion of *cleansing from all Filthiness of the Flesh and Spirit, and of Perfecting Holiness in the Fear of God*. 3dly. Sir, I will easily grant this also, that Men ordinarily slide, at such a Time, into a Severity of Censuring others, while slighting the *Pulling out the Beam that is in their own Eye*. But pray, Sir, what of all this? Do we own, or approve these Things more than you? Do we not desire, as we can, to regrave these Evils, before the Lord? Do we not abhor to see Men hurried into the Oblivion of the *seven Abominations of their own Heart*, while they are given to Debatings? Sir, I plainly tell you, I so much abhor it, as I value no Man's Debatings, whom I perceive to take the Altitude of his Religion from a Restlessness in Debates (nay, I never observe a Person of that Temper, or Tendency, with, and for whom I am not grieved) while the Rendings of

his Heart doth not witness, that he lives within Sight of the Evils of his own Heart, and hath a Complacency in being vile in his own Eyes; and in loathing Himself, as one, who hath his *Sin ever before him*. I tell you moreover, Sir, it is very unsavory to my Soul, to hear Men severe in censuring others, and insisting upon that, who do not *cut off their own Right-Hand, and pluck out their own Right-Eye*. I abhor a Keenness against others, in Persons little acquainted with blunting the Edge of their Censure and Indignation upon themselves; or little habituate to a taking *Vengeance on their own Inventions*. I had rather see one laying the Ax to the Root of the Tree, striking at the Body of Death, and drawing Blood of his own Heart, than to see any Man fervide, even to the Height, for what I my self were perswaded were the Way of God, while I did desiderate Self-loathing, and these Evidences, that may make it manifest, in his Way, he hath met with Him, who hath told him all that ever he did.

Next, Sir, bear with me, to tell you once more, that since the sad Consequences are to be ascribed to their proper and procuring Cause; if Men will speak either Reason or Religion, I strange you so often strike upon this String; and yet are never so happy, as plainly to declare your Hatred against this unhallowed *Indulgence*, which is Mother and Nurse to all these sad Discords, and Distempers; and to refound them upon this Church-Destroyer, and Divider. I grant you, this lay out of the Way of your Design, though your Design is defeat, while your Reader observes but this.

In the 3d Place, you say, *That if there were more severe self-judging, and that suitable Fear in judging and condemning of others, as we are commanded to have,*

this present Difference should never have come to a formed Breach in the Church. Now, Sir, Where is that suitable Fear in judging and condemning of others; you say, we are commanded to have? when there, without a Peradventure, you pass Sentence upon All, who cross your Method, as making a formed Breach in the Church; because they are more in judging others, than themselves. And yet may I not without your Offence, judge so charitably of you, that there are some, who are so opposite to your Design as you propose and pursue it, and so must be reckoned and reputed by you Carriers on of this Division, to a formed Breach) that you would blush, and with Indignation hear any Man give you the Preference to them, in Self-judging? Oh! if it might be given to me, to come near the Tenderness of some, I could name in this! But, Sir, your first Words seem a little strange to me, as they are set down by you, without a Guard, *That it may be too visible, the great Want, which is this Day, in the serious Work of Christianity, is that which gives the saddest Rise to these high Distempers, amongst us, &c.* Now, Sir, It is evident what you mean by these high Distempers, amongst us (since you come with the only Plaster, in your hand, proper for curing of these) Will you then assert; That it is the Want of Christianity; it is the want of Love to Christ, Humility, Patience, Meekness, &c. (as you said before, that it was the Want of Self-judging, that hath brought the present Difference to such a Length:) that hath caused this Dislike at the Indulgence, and Alienation at all its Patrons, &c.? What, Sir, if I should undertake to prove, that it is their being apt in the Love of God, which hath posessed them

forward to an earnest contending for the Faith; and to a warrantable Hatred of this Indulgence; and the direct, and indirect Ways to establish that, which is only hateful to their Soul; with all the Contrivances, to conciliate Credit to it: Because, upon solid Grounds, they believe it is hateful to his Soul, whose Honour they love? Sir, If you please to engage me further in the Debate, I promise you to make, what I assert, as to Persons, more evident than ever you shall be able to make, what you insinuate: Neither is there any Thing that demurs in, in doing it presently, save the Consideration, that it is only simple Necessity, and the Interest of Truth, that is a Ground, for comparing Persons with Persons. But if you impose the Necessity, do not dream I will decline it; especially considering, that by what you here drop, you monopolize to your self, and the Men of your Mould, an Advancement in these Graces, which are the Beauty, Perfection and Ornament of a Saint; while you deny them of such, as you can not carry along with you, and your Way of Healing, as Men unperswadable from the Want of these Graces, which persuade you thus to plead, &c. But Sir, that seems yet more strange to me, which you add, *Yes, thus (say you) more Advantage to the Truth, and a more clear Testimony kept up thereto, by a Spirit of Love, &c.* This, I say, seems strange to me, and gives me Ground, by way of Question, to return you this Answer, We know well what you mean by a Spirit of Love, 'tis a Louting to your Design; (which some will never ask you Leave to call Lukewarmness:) Well then, Sir, I ask you, If more Advantage to that great and glorious Truth, That Christ is sole Sovereign, in and over the Church,

Church, and a more clear Testimony be kept up unto it, by your Method of carrying towards the Indulged, as if Christ had not been by that Acceptance wronged ; than by the Opposition made to it ? Alas ! how many Sheets will you write, ere you persuade this : Nay, you must find out a Way, how to deprive us of our very Senses, before you make us believe any such Thing : And really it seems strange to me, with what Conscience, or Confidence, you could have adventured to talk thus. Sir, you have brought your self under the Necessity of retracting this ; or by persisting to affirm, that it is the great Advantage of Truth, and the most clear Way of keeping up a Testimony thereto, by a Spirit of Love, (whatever you say of Prelates, yet) to joyn with them and their Curates.

As for what you add, *It hath been astonishing* (say you) *to see imbittering Heats and Animosities, with such sore Thrusts at a Distance, to break the Credit of others, which are so visible Eruptions of Corruption, yet plead a Patrociny for the same.* —

Ans. 1st. Sir, I profess, I am at a Loss here, how to connect what you have said, in these Words, so as to make a clear Sense out of them ; and ere I answer, I would fain understand the Matter ; since it is Shame and Folly both to undertake to answer a Matter, before one understand it. And therefore, I ask you, What this means, *Yet plead a Patrociny for the same* ? Is this then your Meaning, That these Eruptions of Corruption clothe themselves, or are clothed with a Garb of Zeal, by the Men of that carnal Fury, to make their foaming Rage pass for true Zeal ? If so, yet the Expression is very *Catechorectick*. Or, Is this your Meaning, that these Eruptions of Corruption, while manifestly such, and

and as such plead a Patrociny, whereby, while discovered to be what they are, they may be maintained, in being such? If so, 'tis true, the Phrase is more proper, only you are obliged to shew us, who the Party is, who is thus pleaded with, to undertake this Patrociny. I only hint at this, in the By. But, that I may proceed to consider the Matter of your Challenge, I must add, what you add and subjoyn, *Oh my dear Friends* (say you) *why is it so? The Zeal of God, as it must be for the Church's Edification, so also bring us under a Constraint for Union, the Wisdom that is from above, and is pure, is peaceable, gentle, and easy to be intreated, without Hypocrisy and without Partiality.* Nor, Sir, you must suffer your self to be dealt with here plainly; and therefore, 1st, We must understand you thus, That these imbittering Heats, and Animosities, &c. Which are so visible Eruptions of Corruption, &c. are so manifest, as you can demonstrate them; for else you had not been astonished at the Sight of these Things, as you say, you have been. 2^{dly}, This must be in the Carriage of some, to whom you address your self, and that antecedently to this Address; else this will be a fore Thrust at a Distance, for breaking the Credit of others, which is the Guilt, wherewith you charge us: Which is further evident by your Words, more expressive of your Astonishment and Amazement, *Oh! my dear Friends* (say you) *Why is it so?* For it were utterly impertinent to bring in your self in the Posture of a Person admiring and bewailing, while you ask this Question, *Why is it so?* If it were not unquestionably so; and that with your dear Friends, as you call them. And, 1st, I confess, This is a very friendly Act in you, to be so plain with us, if you be in Case to demon-

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demonstrate the Truth of what you assert. 2dly, I confess you have hugely the Advantage of us, who are charged by you, as guilty, of thrusting with Animosity, at a Distance, to break the Credit of others, *i. e.* to defame, back-bite, and disgrace Persons, to be highly honoured; seeing you with so much Generosity give us a plain and open Thrust, in a publick and personal Entering the Lists with all of us, as such Evil-doers.

3dly, I confess also, if it be true you say, you deserve all that great Esteem you challenge and desire; and we all the Contempt you would pour upon us, who so generously interposes, and comes to the Rescue of these Persons, whose Credit we ruin at a Distance. Sure, Sir, this is an Act of Generosity, which should commend you to all Men, to whose Soul malicious Back-biting, and detracting Calumny is justly odious. But, Sir, having premitted these Things, for clearing of this Debate, and having yielded you also these Things upon a Supposition; both the Interest of Truth, and your Edification, as a dear Friend (to pay you home in your own Coin) make it indispensibly necessary to say somewhat else.

Now then, Sir, 1st. I know none of the Persons, to whom you address your self, so culpable in the Case, as my self; for the Rest fall only under the Dint of your Blow, and ly bleeding under your direct Thrust, if you have indeed hit this Mark, at which you aimed, by Way of Concomitancy, as they homologate my imbittering Heats, and Thrustings at a Distance, to break the Credit of Others. Hence then, Sir, for making out of this Challenge, It is clear you must call, what you heard at these two Times, *viz.* on that Fast-day, and when I looked

looked for Death, a Thrusting at the Credit of Men at a Distance; either as what is simply to be condemned, as thrusting at the Credit of Men at a Distance; because all the Persons concerned were not present; and you would not, sure, have your Paper chargeable, in the Case, with such a Piece of ridiculous Nonsense: For then when we meet together to pray, and lament the Condition of the Church, if any Thing be spoken, wherein Persons not present are concerned, this might be called a Thrusting at a Distance; and then also all the Meetings we have had for Prayer, in this Place, these Eighteen or Nineteen Years, have been a Thrusting, at a Distance at the Credit of Persons: This, I say, is so ridiculous a Piece of Nonsense, that as it is so clearly contrary to the Way used in Scripture; So it would argue your self thrusting at so great a Distance, at the Credit of these now in Glory, for having, while on Earth, after the same Manner lamented the Defection of that backsliding Church. I say, this is so gross, that the Credit of Apostles and Prophets, if this be your Meaning, must be sacrificed to your Design; and the Credit of our late Worthies, as well as the Credit of our few remaining Mourners; and all this to secure the Credit of the Party, for whom you plead, &c. And therefore,

In the 2d, Place, to be as tender of your Credit, as is possible for me, in the Case; It must be supposed, 1st, That, if you judged these Things Truths, that you heard then; you judged also, that they were not so much uttered by Way of Confession and Requite, as on Design, to give a Thrust at the Credit of Persons, at a Distance; And yet we may not judge so of you, lest you should seem to in-

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persevere and fall out with your self ; for this is the
 Want of that suitable Fear in judging and con-
 sidering Others, which we are commanded to
 have ; to which you must lay Claim, while you
 charge others with the hainous Guilt of wanting it.
 2^{dy}. If you judged these Things to be true ; yet,
 the Conveyance was with such a visible Eruption
 of Passion, as it was the Matter of your Astonish-
 ment. Now, Sir, If the Eruption was so visible,
 as it became your Astonishment, then certainly it
 could not be hid from so many, present at both
 these Meetings, not only in better Case to judge,
 than either you or I, who may be blinded in the
 present Contradiction, with Prejudice ; but in as
 good Case to discern these Things, as ever any of
 us were, or are like to be, when freest of Prejudice :
 And if these shall say, what, with such a Parade
 of Confidence, you here assert, I will crave them and
 you both Pardon, for that Eruption. 3^{dy}. If you
 grant it to be true, then, at both Times, you must
 say, That, as under Prettext of being afflicted before
 the Lord, at the Fast ; so when I was a dying Man
 (in the Account of all besides your self) I was
 dying, as I lived, in the Height and Heat of Passion.
 And from this all the World may gather, what
 Character you would have given (for guarding
 your beloved Darlings against any Prejudice, could
 have come to them thereby) of that poor Testimony,
 I then gave ; and how it would have been reported
 at Home ; All was said at that Time, was only to be
 reckoned the *Ravings*, or the Rage of a poor Man ;
 not to be regarded ; since such a Man as your self
 being present, had given that Account of it. And
 so, Sir, I live to read what *Epitaph* your *Love*, *Meek-*

ness, &c. would have written over me because of that poor *Testimony*, If I had been removed.

But in the next *Place*, to free your self of all the Inconveniences, enumerate in these foregoing *Three Particulars*, you must say, That the Things mentioned in Matter of Fact, were either simply false, or aggravate to the Disgrace of Others, much above what they ought ; and so, that I was dying with a Lie in my Mouth. And, Sir, I am so clear, as to my being able to make out much more, as to Matter of Fact ; and I am also so clear, that it is not in my Power to represent our Way, in all these, with its just Hainousness ; as I am here constrained to say, you have brought your self under the Necessity of making good this Challenge : Or, you have brought your dear Friends and me, as you call us, so directly charged with the Guilt, under the Necessity of letting the World know, that what is here asserted, is a gross Mistake, if not a Slander, and grievous Calumny. And, as you Preface to your Charge *You are astonished to see* ; So I may borrow, for this once, one of your own Words, to conclude this Purpose, and say, I am amazed to hear you rap out such Things ; when you cannot be ignorant, but the Persons to whom you address your self, tho' I were out of the World, would put you to Shame and Silence, for what you have said, in your *First* ; so that it should never have a *Second* of this Kind. Sir, pardon it, that your dear Friends do not suffer you, under the painted and pretended-to Names of *Meekness, Love, Union and Healing*, and the like, to murder both their Cause and Credit ; for both are directly struck at, as is obvious ; and having, as you suppose, brought us under Lee, you add after your *Why is it so ?* immediately, *The Zeal of God*

(say

(say you) as it *must* be for the Church's^s Edification, so also bring us thus under a Constraint for Union: (I use your Grammar.) And for a Proof of this, you cite a Scripture in the Words, *The Wisdom that is from above, and is pure, is peaceable, &c.* Sir, if you will cite Scripture, pray do not leave out its *Emphasis*; for the Words of the Holy Ghost run thus, *The Wisdom that is from above, is first pure, then peaceable, &c.* And at the Tribunal of this blessed Text, do I list my Cause; and cite yours to be judged, and receive Sentence. And though I shall be far from alledging, that you cited the Words thus, on Design; yet let me advise you, afterward, when you would reach the Conscience of either these, to whom you speak, or write, not to cite the Scripture, so negligently: For sure, Sir, If you had considered the Scripture cited, in its evident and intended *Emphasis*, of *First* and *then* you had never introduced it, in the Case; knowing with what Advantage we may plead it, beyond all the pitiful Precedents of such, for whose Patrocinny it is pleaded; for if this had been the Rule, there had been no Necessity of your Plea, for Union upon your terms.

And you add, (but how you bring it in, it concerns not me to enquire; only since you have brought in, I am concerned to notice it:) *And do any* (say you) *the Comforts and Sealings of the Spirit, with a dividing and imbittered Temper?* Answer, Sir, whatever you say of us besides, surely you will not pin that upon us, whom you stigmatize, as persons of a dividing and imbittered Temper, That we use to boast Men into a Silence, or Compliance with what we say, by making a Noise of our Comforts and Sealings. Oh! Sir, less Noise of this were

oft-times much more to Edification ; because Some it may be, who are much more acquainted with these sweet Comforts and blessed Sealings, than either you or I, cannot understand the Co-existence of these Comforts and Sealings, with such Coolness in other Things, wherein these use to witness their Being Life and Vigour. Alas ! Sir, we desire to ly low and we leave it to others to boast of these : Only I must tell you, That how great a Stranger soever be to these (as alas ! I acknowledge my self to be O when will it be otherwise !) Yet, 1st. I judge howsoever you seem to monopolize these to your self, and the Men of your Mould ; yet, it would be found, That this is, to use the Apostle's Phrase *a glorying in Appearance*, (if this, which is here driven be laid for a Foundation to these) and that some, yea not a few, of these Persons, so severely reflected upon, are not behind with you, *wherein you glory*. 2^{dly}, Sir, There are many, who do admire to hear Men talk often Times of high Attainments such as *Comfort and Sealing*, &c. And yet, when they compare their Way with the Way, wherein these rare Manifestations are met with, and consider what they drive, and constrain unto, they find so little Ground to believe the Truth of these Things since they themselves are taught of God to seek them and do only find them in another Path. And to plain with you, Sir, whereas I have not been a little stumbled with Some, my Soul hath been much revived and refreshed with the Access, I have been Witness unto, that some of these, to whom you address your self, as different from you, (and must pass with you, as Persons of a *divided and embittered Tempe* ;) had to God, both in speaking to Him, as knowing the Plague of their own

Heart, and in bewailing the Defection of the Indulgence, with all the Modes and Methods of Hiding and Hudling-up out of Sight its Iniquity. And truly, Sir, It will speak a higher Measure of Attainment, to attain, for the Future, to more Silence, as to this, and more Sobriety, as to the Appropriating of it to your self and the Men of your Mould. And to give all some Lustre, you close with that Sentence of our blessed Lord, *You know not what Spirit you are of.* Sir, what you said before makes us understand, whom you aim to hit here : But besides that Gilbert Burnet could with equal Colour and Confidence have made Use of this Phrase against us all ; and besides it might be easily made out, if it have any Significancy, in our Case, it doth much more strike at the Repute, and the Renown of the most famous and faithful Lights that ever burned and shined in our Church : Besides this, I say, suffer me to pose your Conscience in the Case, and put you to it, whether it were fitter for a faithful Minister of Christ, considering what we have been, and what we continue to be, to be calling all of us to remember, *whence we have fallen, and repent.* But, alas ! I see nothing, but a Connection betwixt this Course, and the *Removing of the Candle-stick.*

II. Having been necessarily arrested, beyond my Purpose and Inclination, upon your *First*, wherein you found the Victory, as having overcome, I come to your *Second* ; which you thus begin : *Have we not seen (say you) that on a small Remove and Se-cession in Church-fellowship, &c. †*

Ans.

† The rest thus in Print, *ubi supra*, P. 8, 9. Such have made more Haste than good Speed, nor have found it easy after to fix, until they have been a Length their Heart would

Answer. Well, Sir, Your Meaning is, that once scruple the hearing of the *Indulged* (which you call a small *Remove and Secession*) there will be a Separation infallibly seen to follow upon it. But, to introduce my Answer, I must tell you, That, I believe, you judge, you have me at so great Advantage in this *Second*, as it hath made your Confidence swell to the Bulk and Bigness of Writing the whole of this Paper ; as perfwaded you would, from what you say, of the Carriage of some few gracious Persons, in this Country, (for whom, you say, you principally intended this Paper ; however, besides your Naming of others, as intended, I do not, nor cannot understand, how this should be) infallibly confound us, carry us along with your Design ; or else fix upon us a *Schism*, and drive us to the Necessity of owning them in their *Excesses*. And, Sir, because I know you, and the whole Party you plead for, and joyn with, will think, that now you may trample upon us, at your Pleasure, and triumph over us, because of this ; you must bear with me, both for the Interest of Truth, and Repressing of the Insolences of such, as will insult, to be plain here with your self, and with your Friends, above what I have been, in any Thing that went be-

sometime have trembled at ; yea, thus besides the wounding the Heart of the Godly, darkning the Glory of the Gospel, and shaking the Faith of many, have been forced to run on saddest Inconveniences and new Principles to maintain their Way. Whatever Length the Difference about the publick Resolutions of late came to (which was a visible Presage of the Stroke that after came) yet was there no dashing on such a Rock as this is now. And we may know that, whatever tends to divide amongst the Godly, or betwixt People and Ministers, gets but too easy an Hearing oft amongst many. It is so *fit* to our Corruption, and one of the strongest Lusts of the Flesh.

before. I shall here forbear to hold forth either to you, or these Friends (whom I still own, as such) how near the Dust of Death I have been brought upon this Occasion; since it can be hid from neither of you. And lest you, or your Friends, should say, I had Reason to be so confounded, and cast down; considering what Encouragement my now glorified Brother, and my own Writing had given to these Excesses. I say, to silence all such, That, as I had not, to this Day, the least Challenge, the least Sorrow, or Resentment upon the long Tract of my continued Significations of Abhorrence and Detestation of that wretched *Indulgence*, and all *Connivance* at the Wickedness of that Way, and Endeavours to hide its Blackness and Abomination, whether *in recto*, or *obliquo*; so, if All that I have done and said, to this Purpose, were yet to do (as, I bless Him, it is not) I would desire it, as my Mercy to do it again, and say it again; and that with some more Edge and Fervour, in the Foresight of all that hath followed of Sorrow and Reproach from all Airths. 2^{dly}. Sir, I tell you, That, if either our well-meaning Friends, (for I am perswaded they mean well, whatever be their present Mistake) should, upon the one Hand, endeavour to fortify and obfirm themselves in their Mistakes, from any Thing that ever hath fallen from great Mr. Brown his, or my poor Pen; Or, that you upon the other Hand, should gather any Principle upon us, prompting to these Practices: Then I count my self concerned, and, I hope, He will make it easie for me, to vindicate that Servant of Christ, and my self, as injured by both. But, 3^{dly}. Sir, I cannot but, in this present Lapse, and Darknesh of our worthy Friends, whatever Sorrow it hath cost me, observe and adore the Pro-

vidence, that is in it; for it may be, He hath left them for a Little, to be in the Dark in this Matter, on Purpose, that hereby an Occasion might be given me to roll away that Reproach, cast upon my Brother and me, wherewith we are commonly loaded and lashed: For, Sir, It is well known, that amongst other Things laid to our Charge, to make all we did, and said against the present Course, of no Significaney, this was One, That we were wholly led, and took our Measures from some of these; Which, as it was a gross Falshood and Calumny in it self; (for we desired to own, and walk by another Rule.) So now it is made evident to the World, that they are as little owned, and as plainly dealt with in their Mistakes, as you are; and that there is an Endeavour so to walk, as Extremes may be guarded against on all Hands, as having on the Armour of Truth and Righteousness, upon the Right-hand, and the Left. 4thly. Give me Leave to tell you moreover, That there is to me somewhat tremendous in this, and which hath a fearful Aspect upon not a few Ministers in Scotland, both *Indulged*, and their Favourers and Favourites, when Men known to be Godly and eminent Sufferers (as they are) are yet, for a Season left in their Darkness to do Something, whereby such as have turned aside may be, in His spotless Righteousness, more hardned in their Course, and heartened to continue in it; and since they loved to wander, and hated all faithful Freedom, in Order to their Recovery, this Snare should be rained upon them; whereby, as they are locked up into an irreclaimableness; so, Others are emboldened to go forward, and making a further Discovery of themselves, without regarding the Offence given to the

serious

serious People of the Lord, as if all Opposition made by these, were meerly from Principles, that would carry to a Secession from the solid Principles of the Church of Scotland.

Gibly Let me tell you further plainly, Sir, that I have long feared such a Thing, and it hath been the Matter of my Wonder, that many weak and well-meaning Christians, serious in the Cause, and zealous for the Prerogative of Christ, observing our woful and wretched Lukewarmness in this, so highly concerning a Matter; and not being able to set just Bounds, in the Case, have not cast us off long ago with Contempt. Alas! Sir, whom have we to thank, if this Disease and Distemper should grow to an Incurableness? I must, in the Case, speak my Heart, that I judge, however the Lord will be displeased even at the Practices of such of his People, as in this do slip, and will graciously pardon them; yet He will require their Excesses, Mistakes and Error at our Hand, who have by the Observation of our Carriage, Inconcernedness, and real Wrongs done to the precious Interest of Christ, been driven to these Extremes.

Gibly, Sir, I would have you, instead of judging that hereby an Occasion is given you, to pursue your souldering Design, and to triumph over all that dare offer to oppose you, (as I hope some such, whom you shall never be able to charge with these Excesses, shall never be wanting to withstand you, and the Men of these Drivings to the Face :) seriously, and as before the Lord, to consider and enquire, in the Matter, How you come to be amongst the first Ministers of the Church of Scotland, who have not owned the Indulgence, whom Persons so knownly pious; so eminent for their Sufferings

and so great Lovers of your Person ; yet, because of your Way, hesitate to join with ? And if in this Inquiry you be serious, I judge you may find more Matter of Humiliation, than of Insulting over their Withdrawing, and might soon be brought in a serious Pondering of what they have of late (as I hear) proposed to your self, and a seen Zealousness in testifying against the Wrongs done to Christ, recover them out of the Snare, wherein they are fallen, from the Observation of your Way, and wherein they may fix to an Irreclaimableness (though I hope for better Things of them) if instead of doing so, you hold on to drive your Design, adding Occasion of Stumbling to Stumbling.

7thly, Sir, do not offend, that I plainly tell you. However I neither do, nor dare approve their present Practice, (especially, if a Principle be pleaded in its Defence to the Prejudice of the whole Presbyterian Frame, which yet, I am sure, through Inadvertency, and not on Design, is, if it be at all pleaded by them : Nay, moreover, I tell you, I judge my self particularly called of the Lord, to give my poor Testimony against this, wherein, as I have not been wanting, so I resolve through His Grace, that no Esteem I have of the Persons, how dearly soever I love and honour them, (as I do) shall demur me from for the future : Yet I am here constrained to tell you also, that your Withdrawing and Separating your self from that Society here, who weekly meet, to spend some Time in Prayer, and pouring out their Hearts, before the Lord, on the Behalf of his bleeding, dying and expiring Interests ; whereby it is observed, that the Persons of your Intimacy, are also encouraged to withdraw, is to me equally, if not more scandalous

ous, than any Thing you can fix upon the Withdrawing of these Persons from hearing you : And whether you do this from a Principle, that withholds you ; or, upon some other Consideration, I do not regard it, in the Case : But again I must tell you, when I consider how, by your Withdrawing, you put a Discouragement upon one of the most serious Societies belonging to the Church of Scotland — yea, a Society, in their Meeting, seeking of the Lord Success to your Ministry ; and how by this you have laid a Stumbling-block in the Way of many, and have grieved and wounded the Souls of the more serious, I cannot but say it again, your separating your self from that Meeting, who come in such a Day to mourn, is to me of a Hainfulness equal unto, if not above any Guilt you can lay upon the Withdrawing of these ; of whom I may confidently say, they only hesitate at present (and I trust that the Lord, who hath been kind to them in many Things, may give them Light in the Case !)

But joining with you, because of some Darkness of Mind, about joining with you ; as not seeing how this can consist with the Integrity of that Testimony they judge themselves called of the Lord, to give against all the Ways, whereby the present Defection continued in, and carried on.

But *lastly*, Sir, I must tell you here, for a Close, when I was surpris'd with your Paper, this occurred to me, that, as I had an Opportunity put in my hand, by the present Darkness and Mistake of my honoured and dear Friends, to witness to the World, I durst not own any Man, further than I saw their Way consistent with the good old Way of the Church of Scotland : So, by this your Paper, I had also an Opportunity put in my Hand,

to convince them, that notwithstanding of my plain Dealing with them, in disowning their Practice; yet, I stood as far aloof, and was as Alien from the Course of Defection, now carried on in Scotland, and all the Ways taken to lull such asleep, in the Oblivion of what they have done, in wronging our Lord; and encouraging others to the like Practice as ever. And now I have both you and them to be my Witnesses, in the Case.

As for your 3^d, * I wonder why you set it down; do we doubt of the undoubted Necessity of an Union in the Church of Christ? Or, would you have the World believe, you were under the Necessity of impressing us with these Apprehensions? Sir, you might have spared all this, and addressed your self to the Brethren of the *Indulgence*, who have made the Rent, to return, Or if, while they continue what they are, and where they are, you would have us make such an Union with them, as that high Disloyalty to Christ, the *Acceptance of the Indulgence*, (for this is the Soul and Complexion of that, so much talked of, Union, as I have elsewhere to make manifest:) should be thereby buried in Oblivion; and there should not be a standing Testimony kept up against their Way, as injurious to Christ, and carefully propagate to Posterity. I hope there will be some, who will be reckoned the Sons of Peace, however they pass with you, as Men of Contention, who

* 3. Is there not an undoubted Necessity this Day to essay to the furthest an Union and Healing in the Church, when of no less Import, than the keeping up of the Worship of God, the Salvation of the People, the Credit of the Gospel, and a preventing the stumbling of many, now in such visible Hazard, which are more than our Souls are worth? and can we see how these shall be safe, if this Breach be still widened? &c. *Ubi supra* Pag. 3.

who will be so far from being wheedled into this kind of Union by Thousands of such Lines and Papers; as they will wax more confident, not only to speak against the Wickedness of this Thing, but also against all such Ways of Healing, as involving us into the same Guilt of Disloyalty to Christ. Withal, Sir, how oft shall I be driven to the Necessity of telling you, That this plain *Sphalma*, a pitiful begging of the *Question*, runs thorow the Veins of your whole Paper; for, either you say Nothing for an Union with the *Indulged*; Or else, all you say infers the same Necessity of uniting with the *Curates*; Till (whatever Preference is due to the Persons of the one, beyond the other) you have made it manifest by Reason, that there is such a Disparity betwixt the Two, in Point of Injury done to Christ, as King, and his Church: which you have not yet done, however you have essayed it: (and we shall not decline to consider your next Essay.) For, till you be in Case to convince us of this, so as will quiet our Conscience, in putting such a Difference, we will reckon All but Wind, and empty Words, to make up void Spaces, which should be filled with Reason and Religion.

As for your 4th and 5th, * being of the same Complexion with your 3^d, that which I have hinted to

* 4. Since each is concerned to prove his own Heart and Work herein, and what may be his Accession to so highly a provoking Guilt and Stroke, as threatens no less than an utter quenching the Light of the Gospel in *Scotland*, &c. 5. And what can we possibly answer to our own Conscience, and to all the reformed Churches this Day, yea, at the Appearing of Jesus Christ, that now the poor Church of *Scotland*, when in the Furnace, --- is like to be more ruined by our selves, than by other Adversaries? and such a sore Rent now amongst these, who are still one in *Doctrine, Worship and Government*, &c. *ibid.* Pag. 9. 10.

to your Third, absolves me from the Necessity of taking any further Notice of all ; than to tell you this, That all these Words, you here heap up, must receive their Tincture, Life and Quality from your Scope. And, besides what hath been said to that already, you may hear somewhat more said to it ere we part. Only I must tell you, Sir, I wonder you strike so much, and so oft upon this String, of rolling over the Fault upon others, rather than charging it upon themselves, *That there is not an Abstaining from harsh Censuring of others*, and the like. For First, You will roll all this hereby over upon the Party, opposing the *Indulgence*, and the Course you take to soulder us into a Sameness with them. 2^{dly}, We durst appeal to your Conscience, whether, in our poor Addresses to God, we do not acknowledge, as we can, that we, for our Parts, are so guilty, as we know and acknowledge, That for our Cause, even for ours, this Storm is upon the Church of God. But, 3^{dly}, What would you be at by all this? Would you have us forbearing to lament, as we can, that there have been found good Men in the Church of *Scotland*, so far deserted, as to accept of that *Indulgence*; and, that others are so far deserted, as to take Courses, under the Colour of Union, whereby this Defection is carried on, and continued into. And this leads me, in the 4th Place, to tell you, That it were more suitable for you and me both, and would argue a just Sensibleness of the Wrongs done to Christ, and of our unworthy Short-comings, in not having more strenuously endeavoured to have prevented this Course of Defection of These, or more faithfully witnessed against these Engagers, as *Men of Defection*, if for this we were mourning, and taking Shame to our selves; than

than to be heaping up Words, to such a Purpose. And think you of it what you will, I look no otherwise on such Dawbing, than as a sore Punishment, for dallying in so necessary a Duty. And, Sir, you, for your Part, know well, that this is no new Opinion of mine : For you remember, when you came first here, and I was very low and weak, I laid it upon your self (which at that Time you seemed to be pleased with, and cheerfully undertook to deliver the Commission :) to acquaint a great Man of God, that I died in Sorrow (if I should then die) for having been dissuaded from making my Dissatisfaction with that hateful *Indulgence* known to the World.

5thly, I also wonder, you do not abstain, so often to speak of *Censuring*, and *harsh Censuring others*, &c. When you very well know, *First*, That Men may understand you thus, and that very suitably to the Design you drive, that you may call this harsh Censuring, to say, That, let the *indulged Men* be as good, as you call them ; yet their *Acceptance* is high and hateful Disloyalty to Christ, and hath done more Hurt to the Church, than ever *Episcopacy* could have done. And if you call this harsh Censuring, some will wear your Reproach, as their Crown ; and your Censure falls under a very just Censure. But, 2dly, Sir, I told you before, That hereby you insinuate, all the Meekness is on your Side ; and the Railing, Rage and Censuring is on the other Side : Whereas, I told you, if provoked and put to it, I shall make it more fully evident, on whose Side this lies. And only in the 3d Place, to sober you a little, and make you more cautious and circumspect for the Future, I shall hint, that however I desire to be affected before the Lord, for these humbling

bling Things; yet to revere and adore, that while you attack us with your Paper, as *Men of Contention*, and while some serious, in the Place, have had the poor Remnant (who dare neither forbear to witness their Hatred at the *Indulgence*, nor their Dislike at your Way of Union, whereby our Defection is carried on) represented unto them, as Furies, and Fire-brands; the Lord in his holy Providence will so order it, as at this very Time, some of the Persons of your Intimacy should be left to such Eruptions, and high Transports of Passion against Persons, without any Provocation in the Manner, only for owning the Truth, as it is clear now in the Place, beyond the Power of your Palliating: That pretend to Peace, Healing, Union, as you please; yet the Rage, Railing, Passion, &c. is found with the Party, who oppose us; insomuch as, from what is fallen out here, Persons, who have been formerly buzzed into a Belief, that the poor, reproached Remnant, were such, as they are called, begin now to pity that poor Company; when they see the Men that are Admirers of your Method, under your Countenance, take such Liberty to Rage and Reproach. Sir, I tell you, I am not alone, in adoring this Providence. And, amongst your other Remarks of Providence, it concerns you to set this before your Eye, for your Instruction, which is so speaking to us, whatever it be to you; and the less you see it, and observe it, the more we are confirmed by it.

Sir, I close heartily with the first Words of your *Close*, That it is highly of your Concernment and mine, and of all the Ministers of *Scotland*, to be often and seriously thinking, what we can possibly answer to our own Conscience, to all the reformed Churches;

Churches ; and more particularly to Jesus Christ, at
 our Appearance before his Tribunal, &c.

Sir, since it is evident, beyond the Palliations of
 Men, that this Ruin is under our Hand ; and
 there was no Church in the Earth in the Possession
 of that, which we have lost, and let go ; and that
 every Soul of us must give an Account of our Car-
 riage, at that Appearance : I say, Sir, you close
 very congruously, (but I am much mistaken, if as
 your Design :) Since at the Close of our Day,
 we will be brought to give the Account of our
 Stewardship. Now, Sir, it may be asked, Where
 are our Consciences ? Or, what are they doing,
 that we are so little in thinking, what we have
 done, in out-living the Departing of the Glory ?
 Or, if any of the reformed Churches should send
 unto us, and (remembering how we were the Mea-
 sures of the Desires of the more serious, for their own
 Churches) ask us, What we have done, for the
 Defence of the Gospel ? and how we have acquitted
 ourselves, in owning that, which, to the Conviction
 of all the Churches, was the Word of the Church
 of Scotland, her Testimony, and Patience ? and that
 which gave us the Preference to all of them, with-
 out Envy ? what could we answer them ?

But it is well added by you, *What shall we answer
 at the Tribunal of that Christ, which gave us our Com-
 mission ?* Sir, O ! that all your Writings, your
 sayings, and mine, did witness, that we conversed
 more with the Thoughts of our Appearance before
 his Tribunal, who is greater than our Conscience !
 Alas ! Sir, will you so shut your Eyes, as not to ob-
 serve, what Advantage you give me, and your
 friends every where ? when we dare say, we are so
 much Lovers of Peace, that we would comply with

your Design forthwith, if we were not demurred and deterred by the Thoughts of our Appearance. But, Sir, if either you, or I, should take our selves aside, and ask our own Consciences, how we could answer but this, (besides the great All, that is allowed upon it) to God, That being Members of a Synod, where such a Motion was made, that a Supplication might be presented, on the Behalf of the then greatest Instruments of Reformation alive, in Prison, that yet this was refused, and their Blood precious in his Sight, was shed, without our ever interposing, so much as by Way of Supplication, to prevent it. I say, If we, for our Parts, should be interrogate, durst we think of being acquit from the Guilt of that Cause-betraying Unfaithfulness, without this, That we were for Healing, and were loath to divide from our Brethren; for if we had done it, it would have made a Breach, and we judged Union necessary? Sir, your present Union is of the same Soul and Complexion with that: And will you think to appear before the Tribunal; yea, and talk too of your Confidence, by perswading to persist in your Methods, whereby the Cause hath been lost; and think to hector us, with a Heap of Words out of our Soul and Senses? For we must have neither Soul, nor Sense, if we do not remember, how that by our Perswadings, and being perswaded to an Oneness amongst our selves, as the great Duty of the Day, we destroyed the Cause: And by your Pleading to persist in the same Course, as justified, and palliated and perswaded unto. Sir, I am forced here to lay aside my Pen, lest the just Severity whereto you inevitably expose your self, should be mistaken. *Oh! if I could betake my self to Weeping work; for that were more suitable, both for you and me.*

it is like the judicious Reader will judge so of both
 Scriblings. And I desire Grace, for my Part, to
 count my self Debtor to every one, who will beg
 from me, instead of Ink, who having so noble
 cause, yet know so little how to manage it with
 advantage. O! let Him raise up some, who will
 do it to better Purpose! And let Him help me to
 stand (when withstood by so many) at this Post,
 if He do so; as I hope He will.

Thus, Sir, I have given you an Account of my
 shallow Thoughts of all you have said, in your
 letter. Nor have I declined a plain Declaration of
 my Mind concerning any Thing in it, upon which
 you should imagine, you did lay any Weight: (if I
 from this, tell me of it, in your Next, and I shall, when
 I am in Remembrance, acknowledge the Oversight,
 and take it also into Consideration:) And so, I
 leave this here subsist. But for a further, and more full
 Declaration of my Mind, in this Matter, (since I
 have been, by being aggressed, put to it to speak, or
 with my Silence betray the Cause:) I shall append to
 what is said upon yours, these few Things, to be
 considered by your self and Others.

And, *First*, I must ask you, If your admired
 Method had been followed, by our zealous and
 faithful Fore-fathers, whether ever Truth had ob-
 tained the Victory, and triumphed over all Oppo-
 sition, so, till at last a blessed Reformation was set-
 tled, and the Ornament of His Beauty was set in
 and by His Majesty amongst us, with a Radiancy and Lustre
 as beyond what it was, in the rest, even of the refor-
 med Churches, groaning under these Yokes wreath-
 ered about their Neck, which He graciously conde-
 scended to take off our Jaws, by the Hands of these
 pious and zealous Worthies, whose Spirit he raised up, whom

He did with the Fire of Zeal from above inflame and animate, for that Work, and whose Hand He held, and whom He upheld, in all their Wrestling and Contendings, not only with stout and stout Adversaries ; but also with false, or faint Brethren. Alas ! Sir, if they had followed such a Method, we had never had such a Treasure to have lost. And,

2dly, Whether Truth, in its Liberty triumphing by this Settlement over its Adversaries (so as our Enemies were forced to *lie Subjection* thereto, from the highest to the lowest ; for, in that Day of His Power, our Rulers were made to come, and bow before Him, and give the Anointed of God the Kiss of Subjection ; however, since it was evident it was of the same Quality and Complexion with that, which *Judas* gave him :) had ever by your Method, been preserved till our Time, against the secret Machinations, and open Attemptings of its subdolous stated Adversaries, who, because of their Rage, were restless in their secret Devisings, and open Attemptings, how to destroy the Work ? Alas Sir, the contrary is evident at this Day, and if you doubt of its Notoriety ; Or will, to save the Credit of your Method, deny it ; then I ask you, What is become of the Cause ? And where is that blessed Treasure, our Reformation, in the Possession whereof we were put, and left by the Valour, Zeal, Courage and Vigilancy of these great Men of God, who in their successive Generations, were as the *Chariots and Horsemen of Israel*, and made the Church, with such Lights burned and shined in her, *Beautifully, and comely, and terrible, as an Army with Banners* ? I say

What are you in Case to answer to this Question ? But what neither you, nor I durst say to one of these Worthies, if risen from the Dead, and inter-

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gate by them, What were become of the Cause?
and how it came to pass, that the House of our God
was taken in Possession, and our holy and beautiful
House (wherein we and our Fathers worshipped,
and where, as there was Purity, so the Presence
and Power of our King was observed in it:) was
thrown to the Ground, and laid waste, and now
filled with Apostates, instead of being filled with
these, that were sometime filled with the Holy
Ghost, and with whom was his *Urim and Thum-*
nim? And, if all of us behoved to be confounded,
and put to Silence, before One of these; Alas! what
shall we answer Him, who made us Watchmen
and Ambassadors, set us for the Defence of the
Gospel, and appointed us this, for our Work, to
contend earnestly for the Faith, and as the good Sol-
diers of Jesus Christ, to be *valiant for the Truth*,
and to transmit pure Ordinances to the *Posterity*,
with a Pattern of valiant Wrestling, faithful Wit-
nessing, and careful Watching, in order to the Pre-
servation of that only precious Interest, and Con-
cern; that thereby they might be instructed, and
provoked to follow our Example? Durst you, or
durst any of us plead Innocent, by pretending Pru-
dence, Peace, Healing, Union, &c. and produce for
our Warrant some general Commands of *Loving one*
another? We durst not for our Soul. And since
all of us will certainly be asked the Question,
it concerns all of us, as much as our Souls are
worth, to think how we will answer it. And
I must tell you plainly, Sir, I see not a possible
Way, for you, and me, and the rest of us, to ap-
prove our selves to him, and to be clear in this
Matter: But, as in the Remembrance of all the
rest of these Things, which we have unworthily
done

done and left undone ; so over this your Method and Design, after all these Things, to give our selves to sorrow after a godly Sort, with a *What* of Carefulness, wrought in us upon this Reflection, a *what* of Indignation, a *what* of Fear, a *what* of vehement Desire, a *what* of Zeal, yea, and a *what* of Revenge. O! When shall this be seen ? whereby it can only be seen that our Seers have received their Sight, and are now following Jesus. And then shall we, who have by our fancied Prudence distracted our selves into a Defection, and destroyed the Church, be found in our *right Wits*, *sitting at Jesus Feet*, or prostrate before Him, in the Prodigal's Posture ; for we will ever be besides our selves, till then.

Now, Sir, in Pursuance of this, in the 2d Place, I must here put you in Mind, how your very Method, upon the Matter, is but the pure and perfect Transumpt of that Trick, and *Stratagem* of the old Enemies to the Work of God ; and the alone Way, whereby these Underminers of the Work carried on their desperate Designs, till at last, by this Artifice, they prevailed : and having overcome the Generality into a Compliance under this beautiful Disguise, then they pulled off the Mask : And, after they had overturned the Work of Reformation, turned fierce and furious Persecuters of the Godly, both Ministers and Professors : Into which Course they continued, until he arose and pleaded his own Cause with these Apostates. Sir, I know you are better seen in the *History* of the Church, (tho' I must tell you, I desiderate, and so will Thousands more, the Improvement of your Knowledge in the Strain, Complexion and Design of your whole Paper.) than that I should be under the Necessity of telling you, what our faithful Historians have observed

served of the Way, whereby false Brethren destroyed our Cause: Particularly Mr. Calderwood, in his *History*, shews us, How that, after such a blessed Reformation, as was settled, in 1596, and the Church was solicitous how to preserve it against Court-contrivances and Machinations, whose Byass was plainly discovered to be towards a Countenancing of the Popish Adversaries; as in this our Day is clear as the Sun at Noonday; And when, in order to an effectual Carrying-on of that Court-plot, this was fallen upon, as the Sovereign and sole Expedient, how to exauctorate our blessed Lord Jesus, and introduce an Erastian Usurpation; and when not a few Church-men, who saw, that a Compliance with this Usurpation would land them into the Altitude of a Prelatick Dignity, above their Brethren, they were overcome, to act Judas's Part in the Case; And (when they drove their Court-design, that they might do it the more effectually) betrayed their Master with a Kiss: And when the Court, by their Concurrence, had brought their cursed Design to great Maturity, (as is evident from the *History*) and they, as the proper Spawn of the Supremacy, were seen to be advancing toward their Prelatick Dignity (which was their receiving their *Thirty* Pieces out of the Treasury of the new Usurper, to whom they had betrayed their Master;) and were yet valiantly resisted, in this violent Intrusion, as designing to lord it, over his Inheritance: Then whensoever they had advanced one Step, there was nothing heard amongst these Treachers to Christ, and Betrayers of the Church, but Peace, Union, Healing, and Prudence; with an, *O come let us preach Christ!* (Alas! for the Flock and Lambs, when the Tod preaches!) and persuade

the Things concerning the Kingdom of God ; let us not sever, we are Brethren, the Canaanites are in the Land, we are in Hazard to be destroyed by Popish Adversaries ; let our Differences amongst our selves be sopite, and smothered ; that so we may not be, as a Kingdom divided against it self ; but by a firm Union, in these Things, wherein we are one, we may be more able to make Head against the common Enemy, and being secured against that Party, there will be Access to compose, with Advantage to the Church, all Difference amongst Brethren : whereas the contrary Method will ruin all, will make us the Contempt of Adversaries, and the Shame and Reproach of our Profession, and the Regrate of our Friends : So that there was Nothing cried, but Peace, Peace, by these who intended to bite with their Teeth. Now, as *Caldernood* well observes, when these Cheats had by this Syren-song charmed some of the more Simple into a Compliance with them, then they were sure of two Things, *First*, of Immunity from Censure, for all that their Villany and Wickedness deserved, *viz.* Their treacherous Betraying of their Trust. *2dly*, Hereby their Way was paved, to proceed to that Length of Wickedness and Apostacy, that these Beginnings of Defection led them to : And then, in token of their Joy, they used to sing, as the foresaid Historian observes (while all the Serious and discerning were sorrowing) that *Psalms* 133. And thus they continued chanting, till God graciously broke the Strings of their Instrument, and caused their Musick to cease, by exemplifying upon Head and Members, Root and Branches, of the Men of that Conspiracy, what was in the Close of the foregoing Psalm, *v.* 18. *His Enemies will I clothe with Shame, but upon himself shall*

let his Crown flourish, &c. Now, Sir, remember, I say, how this was the old Trick of these treacherous Enemies to our Church; and remember, and consider the Effects it had amongst us; for if you will not, in order to a Forbearing to pursue this your Design with such Fervour and forwardness, others will count themselves so much the more obliged, to remember and consider it; and from the Conviction of a Sameness of Tendency (whatever you intend) betwixt what these Evil-doers did, and what you now drive, not only leave you to go alone, if you design to drive on; but also, in order to the Preservation of the Cause, at least of keeping up a Testimony, to oppose you. And here, let me ask you, How in Conscience, as Men careful about the Cause and Interest of Christ, they can do less, and think of having Confidence before Him, at his coming to make Inquiry into every Courle, and every Man's Carriage, in this Day of so publick an Opposition betwixt Him, and his stated Adversaries? And since it is manifest, that the Foundations of our Reformation are overturned, the House of our God is taken in Possession, our blessed Lord Jesus Christ exauctorate, and by Law and Force put from the Exercise of his royal Government: And since it is likewise most certain, that our Lord Jesus Christ will examine all Mens Carriages, and consider all Courses, which have had a Connection either with making Way to this Overthrow of his Work, (which should have been preserved with the Loss of our Lives) or have a Connection with the Establishment of the Adversary, in the Possession of all he hath taken from our Lord Jesus Christ; and with these Courses whereby this Defection is re-

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ally,

ally carryed on, and the Recovery of the Work in this Generation rendred hopeles. I say, How can they, while they consider these Things, do less? Especially seeing, 1st, That we look upon *Erastianism*, as equally abjured by our Covenant, as equally hateful and dishonourable to Christ, as equally hurtful to His Church (infecting, distracting and destroying the Cause and Remnant) with abjured *Episcopacy*, its cursed Spawn and Sprute. And so, there ought to be in All, that would be found to have witnessed that good Confession, and evidenced their Loyalty to Christ, according to that Oath, (which is but the Oath of Fidelity due to this *King of Kings*) an Equality of Detestation of, and Srenuoulness of Opposition unto the One, as well as to the Other: (which is but the true Sense, and just Import of your own *second Concession*.) 2^{dly}, Seeing that we look upon this *Indulgence*, as both Mother and Daughter of our late abominable Supremacy; and so, as our Defection of as black a Dye and Tincture, as possibly *Episcopacy* can be; and as having had, not only as many dismal Effects, as ever *Episcopacy* hath had, but more dangerous and deadly: For this is the cursed Device, which hath answered Satan and the Court's Design of dividing and distracting the Godly; or, of uniting them on such Terms, should destroy their Cause. And needs there greater Proof of it, Sir, than what your Patrocin of the Indulged, and your Pleading for them, this your Paper sent me, hath driven me (who was far from thinking on, or desiring such an Occasion:) at this Time unto? who once was one Soul with your self, in publick Matters; whereas now, I am sure, while you continue driving your Design, we shall never be so again; since

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desire, and hope He will never desert me so far, as to ly-aside from an open Opposition unto this your Course. And in this I am warranted by all the Arguments your self can bring, to justify your self, in the Opposition made by you to the Prelates and their Underlings. For, if you can deny neither of these Two, now mentioned, you will suffer me, from the Conscience of the Oath of God, and the Clearness I have, that the *Indulgence* is the Supremacy in Exercise, to oppose, as He will help me, a greater Nearness and Union with the *Indulged*, as much, than you profess, at present, to admit with the *Prelates* and their *Curates*.

And to conclude this Matter, I thought it fit, to tell you a short Story, giving an Account of the Thoughts of indifferent Persons, concerning the Embracing of this *Indulgence*, (for what Constructions, and Thoughts the common Enemy hath of it, and what is the Lot of that Parent, to this the First-born of his late Supremacy, is well known.) a judicious Noble-man, who had been much imployed in publick Affairs, and knew very well the Principles of our Church, coming to speak with a Person of Quality ; and finding there a Person sitting with him at a Drink, in a Country Gentleman's Habit, of whom he took no Notice at all, but kept up Discourse (nothing relating to the Publick) with that Person of Quality ; till he found it put upon him, of whom he had taken no Notice, to give Thanks, after they had taken a Drink. And then with a severe Briskness, turning him about, said, *I perceive, Sir, you are one of the Old Ministers of the Church of Scotland*. Yes, my Lord, said he, I am one of these Ministers, who, because of my Opposition to the present Course,

am put from the publick Exercise of my Ministry. What Devil (said the Nobleman, to use his own Words, however I am unwilling, that I may give a faithful Account of what past) is this which you, who call your selves Presbyterians, are now doing? For, I remember well, how severely we were watched over by you, in all our Actings, and how you criticised upon every one of our Papers; yea, if you could but find the least of apparent Encroachment upon the Privileges of the Church, on either, tho' in what we did, we neither perceived it, nor designed it, yet with what Confidence were we opposed by you, as warranted, yea, driven there-to, as you confidently affirmed, out of a just and necessary Tenderness to the Prerogative Royal of Jesus Christ without which you could not look upon your selves, behaving, in the Case, as faithful Ambassadors! But what become of all this now? When there is an Acceptance of an Indulgence by the one Half of you, which is manifest and gross Erastianism; and the other Half will follow. The Minister, however he himself was against the Indulgence, yet essayed to apologize, for the Accepters, by the common Plea, of their being good Men; but found himself at a Loss, to satisfy by this (in the present Case) pitiful Shift what the Noble man objected. And the Noble man perceiving that the Minister was against the Indulgence, commended him, as one cleaving to Presbyterian Principles, and promised him, if ever it was in his Power, to shew him Kindness, and such. Sir, I judged it fit to tell you, what Persons seen in our Principles, and acquainted with our former Practice, judge of this Indulgence: And withal, I desire you seriously to consider, (since you have made such a Noise, of the World's being turned Atheists, by our Contendings) whether the Practice

Practice of your Friends, the *Indulged*, and your so passionate Pleading for them; Or, our Opposition to both of you, hath the most native Connection with that most lamentable Effect; at least, upon all the Men of this Generation, who know what we once were, or professed our selves to be; and see what now we are, and take Liberty to practise? Nay, Sir, I profess, I see no Way so proper, for preventing Mens being turned Atheists, as to oppose not only the Episcopal Party, but the *Indulger*, and his *Indulged*, and all the *Pleaders* for procuring of Credit to them, in this Pretext of Healing; though a Man should surely dy for it; and so add One to the Number of these Martyrs, who died *Witnessing a good Confession* against the *Indulgence*: And the Cry of their Blood, yet smoking, is heard against it; and is of the same Significancy against all the Courses taken to support it.

Leaving you to weigh and consider these Things, I come, in the next Place, to suggest some very material *Omissions* in your *Proposals*; whereby your Design is much marred, and rendred suspect; yea, and some are, from the Observation of these *Omissions*, and of your giving us other Rules to walk by, while these are laid aside, made to stand aloof from complying with what you design and drive; lest, when brought to the right Touch-stone, it be found reprobate Mettal; (for all is not Gold that glisters.)

Therefore Sir, Let me ask you, since you were making *Proposals*, upon an uniting Design, why did you not make this your *First Proposal*? (But since you have omitted it, I mention it with all the following, in order to a solid and safe Peace and

and Union) viz. That, seeing all of us stand bound by the Covenant and Oath of God, wherein Erastianism is equally condemned, and equally engaged against, with Episcopacy; and therefore all Compliance with the One, is as plain and palpable a Violation, and clear Breach of that sacred and solemn Oath, as with the other: And since it is clear, we once professed this Obligation to God, to be the Bond of our Union amongst our selves, and the Rule, according to which we should for ever take our Measures, in our Unitings, and Dividings; (it being the First Rule, the blessed Word of the Lord, explained, and accommodate for that End) Therefore, it concerned you exceedingly to have begun here, and to have perswaded us, (that seeing there was once a professed Oneness on this Foundation, and that other Foundations are not to be laid:) to a most serious Consideration of what we are unalterably bound to, in these Covenants; that so we might have had an acknowledged and explained Rule to have walked by, for preventing this Evil, lest our Unitings amongst our selves should prove, and be found, when tried, an Interfering with these Covenant-obligations, which would render them a Conspiracy against God; and denominate us, while thus, Brethren in Iniquity. Really, Sir, I must tell you, I was both ashamed and astonished, to find deep Silence, as to this, in all your Proposals. Nor will what you say, in your Third Concession, (the only Place where you make mention of our Covenant Engagements) be any Apology for so gross an Omission, if not worse, in the present Case, when you give us a Model of an Union, wherewith

we do not comply, we will be judged by you to rebel against the Light.

Your 2d Proposal should have been this, (in order to that blessed, that beautiful, and (ever when upon right Grounds) that beneficial Union; but when upon false Foundations, as most displeasing to God, so ever most destructive of the Cause :) That there might have been a Meeting, yea, Meeting after Meeting, in which the just Extent, and full Latitude of these our Covenant-obligations to the most High, might, as in the Sight of Him, with whom these Covenants were made, and to whom, for the Observation, or Non-observation thereof, with the utmost of single Seriousness, be inquired into and considered; and every one charged, since his Soul is bound under a Curse, to perform what he hath sworn, to consider what he hath sworn, and lay to Heart both his own personal Breaches and the more publick and national Breaches of these Covenants. And this is so much the more necessary, as there hath been a sinful and shameful Magling and Mutilating of our Covenant-Obligations; whereby Liberty hath been taken to do these Things, which once would have been (if assented to) plain Breaches of Covenant: And the great God witnesseth them so still; and yet there is an impudent pretending, not to have dealt falsely in his Covenant.

Thirdly, Sir, I must tell you, That it might have been expected from you, or any Man of Seriousness, or Zeal, making Proposals for Union, That, as all our Breaches of Covenant (and alas ! who can reckon these up in Order ?) were seriously to have been searched into, that they might have been mourned over; so, in a more particular and special Manner, that was to have been enquired into, which hath
bad

had the most immediate and clear Connection with giving the Adversary Access to overturn, and destroy All.

Fourthly, You ought to have proposed it, to have been seriously considered and enquired into, Whether our Division, at the Time of this Overturning, or, our Union, was that which gave the Adversary so easy Access to ruine all, and raze these blessed Foundations of the whole of our covenanted Reformation? And here, Sir, I do not crave Leave to tell you, and boldly, (without an Overmuch of Boldness) positively to affirm, That upon the Head of our healing Methods, our unhallowed Unions, our Peace amongst our selves, our Prudence in lying aside basely (yea, bear with it, it will be found treacherously too; since it was done upon Deliberation and Choice) from that just, and that vigorous Opposition to an invading Enemy, which then was indispensable Duty, yea, *the Duty* of the Day; because, forsooth! out of Love to an Oneness (O cursed Oneness, may and ought this, and will the succeeding Generations call thee!) with some Men, who would not go before us, or join with us, is to be refounded the Loss of the Cause. And here, Sir, I shall once more, (for stopping your Mouth, and putting you out of Case to reply any Thing here to Purpose) appeal to your own Conscience to consider it; (for it concerns both you and me to do so, and to go weeping and wringing our Hands to our Grave, in the Heart-rending Remembrance thereof:) Whether the Loss of the Cause, whether all the Blood that was then shed, and all the Blood that hath been shed since, and all the Blood that shall be shed, may not, and ought not be justly charged, in a particular Manner, upon the Synod of *Glasgow*, who being of all

the Synods in Scotland, in best Case to have given a Testimony to the Cause, and whose Practice and Procedure (they being the first Synod that sat) might have given a Beginning to a most open and effectual Opposition to the Adversaries declared and manifest Designings to overturn and ruin All, by encouraging and provoking other Synods, (at least some of the more faithful and fixed amongst them,) by their Zeal and Example, to do the like ; yet, out of a pretended Respect to Union amongst our selves, at Present, (*be astonished, O ye Heavens, at this, yea, be horribly afraid !*) and a Healing of the Breach, betwixt us and the Publick Resolutioners, (O ! unhallowed Healing, which gave the Adversary Access to break down the carved Work with Axes and Hammers !) we chused to be silent ; because we would not part with the Men, who had no Mind to appear for God, his Christ, his Cause, and his then suffering Servants, in this so necessary a Juncture. And so, while we kept one another Company, our Master was left alone, in the midst of his malicious Enemies, and the Cause was lost, and the Adversary left at Liberty, without Opposition, to lord it over his House, and Inheritance ; the Blood of these great Instruments of Reformation was shed, while we declined, so much as to appear for them, by Way of the most humble Supplication, for preventing either of their being murdered and martyred, or the Sin of these Men, who were madded into a Monstrousness of Opposition to God, his Christ, and the Work of Reformation. And here, let me tell you, for making our Guilt hainous in our own sight ; since, I have Scripture, certainly it makes so in His, That some of these, that died in that

noble Quarrel, were seized upon, and shut up in Prison, while about a most innocent Petition to the King, putting him in Mind of his Covenant Engagements to God. And hence is it, Sir, as I wonder not, that our blessed Lord Jesus (to give a Signification of his Displeasure, which in all Generations will be remembred, against the Court then taken) deserted these Men, (out of Love to an Union with whom, the Synod of *Glasgow* declined that Appearance for Him, his Interest and suffering Servants) And left them to be the First and the chief, yea, principal Ring-leaders in this abominable Defection, of accepting that *Indulgence*. So, I do not wonder, (Oh ! if I could weep, if there were Tears of Blood, in the Remembrance thereof) That since the Synod of *Glasgow* would needs associate with them, who would not, in that Exigency appear for God, as the Cause required ; so, as a high Evidence of his hot Displeasure, He should leave that Synod, above all the Synods in *Scotland* to join and be unite with these Leaders, in this high Disloyalty against Christ, and should put the Mark of his Displeasure upon it, that it should be the very Seat and Centre of that wretched *Indulgence*. And moreover, (which is saddest of all) that He should leave and desert Others also of the same Synod, who did not accept of that *Indulgence* to the dreadful Sin of patronizing such, who had done so ; yea, and without whose Patrociny, the Indulged had never continued in the Possession of their wretchedly acquired Places ; for no godly Man in the Nation would have adventured upon this Patrociny, unless he had been in Case to have pleaded these for his Pattern and Example. And now, Sir, I must tell you, (think you of

what you will) as it would not be the Matter of my Admiration to see all the Godly in the Nation, in the Remembrance of this, abhor us, and be ready to spit in our Faces; so it will not be the Matter of my Wonder to see us, the best of us, proceed to do these Things, yea, to be wilful and violent in driving them, which once our Soul seemed to abhor: And if any Man had said, we would have done, and left undone the Things, which we have done, and left undone, and which, with so much Height of Confidence, we defend, we would have given him *Hazael's* Answer to the Prophet. I know well, Sir, this Freedom will irritate and offend; but since the Case is so clear, and the Exigent, to give you the Check in your Course and Career (not remembring, how this your Course and Confidence is a Punishment upon you, and all the Men of the same Drivings and Designs, I except not one, for what is past:) so clamant, and the Procedure of a holy and provoked Lord, against that Union, wherein we then blessed our selves, so declarative of his Displeasure at what we had done, I durst not forbear to mention it to you: And make you of it what you will, I declare, in so far as I was concerned in that Cause-destroying Union, by not publickly protesting against it (for I was no further concerned:) to go mourning to my Grave.

Fifthly, This being granted, which Impudence itself cannot deny: Your next Proposal should have been, That there might have been a sober, but most serious Enquiry, whether all our subsequent Unions, and Healings, have not been of the same Nature, and of the same Complexion and Consequences with the foregoing? And as to this also, you may have it

somewhere else made out, as to Matter of Fact; That, as our first wretched Souderings gave the Enemy Access to ruine and overturn All; so, all our subsequent Unions, in our Meetings to that Purpose, where any Conclusion was come to; have had *Desertion of the Lord, and Defection from the Lord* engraven on them, and have given the stated and declared Adversary Confidence to drive on Sir, As it would draw me to a greater Length, to set down here all the several Steps of our Defection, and how it hath been carried on, under the Name of Union, Peace and Healing, than it were pertinent in this Reply to enumerate, or insist upon; so, however I have done it somewhere else yet, if in your Next, you impose the unpleasant Necessity, of saying the same Thing twice, upon me; I hope, in Matter of Fact, to make it out upon you, beyond your Replyings, and Apologies, That upon the Conclusions, even of our best Meeting we have had, (yea our most applauded Meeting) *Defection* hath been visibly written. And how that was left undone, yea, and that upon Debate (which was the great All of what ought to have been done) was pleaded to be Duty, and descended into, in order to the Preventing of a Breach amongst Brethren. O! who can hear it without Horror? And who can remember it without Mourning?

6. Hence it is clear, your *Sixth Proposal* should have been, *That*, since the Cause hath been ruined by our former Unions, the righteous Remnant separated, Defection carried on with Confidence, and Men encouraged to go from Evil to Worse, it is manifest this Day: That therefore, *all Causes was to be adhibite, lest any new Project, or Proposal*

but Union, should be of a Piece with these Unions, that have undone us.

7. Hence your *Seventh Proposal* ought to have been, about an Union, *As, in Mourning over all our other multiplied and monstrous Miscarriages, all our manifold and abominable Breaches of Covenant, all our Unfaithfulnesses and Unfixednesses in the Cause; So, particularly over these our unhappy healing Methods, and unhallowed Unions, wherein we have been unite, not only to the Detriment, but to the Ruin of the Cause and Remnant.* And here, Sir, I must deal so plainly with you, as to tell you, If I had Access to preach publickly in Scotland, I would judge my self indispensably called of the Lord, as to procure by all Means possible a publick Fast amongst the Remnant, for all our Breaches of Covenant; so, in a particular Manner, I would judge my self called, to set our Souderings, our Cementings, our Unitings, our Plaisterings and Palliating, before their Eyes; as that which in the First Place were to be mourned over. Nor would I, if He did not leave me, be demurred in this, or deterred from it, by all the Hatred it would procure me amongst Friends, or all the Hazard it would infer, or I incurr'd thereby from the stated Enemy. But tho' I be not in Case for that publick Appearance; yet, I hope, some, of greater Faithfulness and Zeal, will call to Fasting and Mourning upon this Account, whose Practice I will approve, and with whom my Soul will desire to join, as Persons taught of God to know the Times, and what the Remnant in His Israel ought to do.

8. Your *Eighth Proposal*, in order to a safe Union, should have been, *Carefully to have guarded, lest any Thing should have been laid down, for a Ground of our Union,*

Union, which might imply, or infer, upon the Uniter's Part, a Passing by, or a Burying in Oblivion, any of the special Causes of God's contending with us; or, any Step of our Defection; which is the Thing driven at by you, in this your healing Method, which will make it be stood-alooof from by the more seeing Serious.

9. Your Ninth Proposal, in order to a Circumspection and Seriousness about Union, should have been, *A very solemn Charging of all of us, to have observed the Evidences of His Displeasure, and these signal Testimonies He hath given against the Courses carried on, under the Name and Notion of Healing; and the Persons likewise, who (though they have not been so immediately concerned in this wretched Indulgence it self, yet) have been deeply engaged in the Patrocinny of the Men of that Practice:* When I am put to it, and the Interest of Truth makes it indispensable Duty, I neither dare smother my own, nor other Mens Observations, as to these. And to close this; Sir, your self had need to advert seriously to it:

10. Your Tenth Proposal, in order to a safe Union, should have been, *Carefully to have cautioned, lest such as have obtained Mercy, to stand alooof from, and withstand the Corruptions of the Time, such as Episcopacy, and the Indulgence, (for these unhappy Twins lay in one Womb, only the Latter is the Child of a more Heaven-daring Supremacy, than ever was owned by Mortal before this Age, wherein Men are mad in their Malice against the Anointed of God.)* Yea, to withstand the Courses taken hitherto for Peace, Union, Healing, &c. be not imposed upon, or wheedled out of their Principles: My Meaning is, That nothing may, or should be required of the Persons

Persons above described, and that either *antecedenter* unto, or *concomitanter* with their Entering, and Engaging in any Step towards an Union, which may interfere with a close Adhesion unto, and a constant Keeping up of their Testimony against, not only that more manifest Defection of *Episcopacy*, and the *Indulgence*; but also of that more masked Way of Pleading for such an Union with the Latter; whereby the Defection is really concurred with, carried on, and established: For, since *they have gone out from us, they must return to us*; and then we will witness, as our Joy, so our Love to Union, by Embracing them. But no forged, or fancied Love to Union is to be admitted, or stretched to the Length of making us *turn in to them*, or be so much as silent at the Injury done to our Lord by that Acceptance; we have Nothing here to come or go upon: We are not to go an Hair's Breadth over the Bounds of our Covenant-Obligations, to meet them; (*Stands he in Need of our Lie*, to promote the Interest of his Glory? or procure the Good of the Church?) these Boundaries, so solemnly set, are not to be gone over, transgressed, or removed. And we are with the utmost of holy Fear and Detestation, to turn away from all Counsellings and Sollicitations of such, who would by their Pleadings persuade us to go beyond these Bounds; and the better the Men are, we have the more need to watch; looking on them, while thus driving, only as left to tempt and try us, if we (when forsaken of all Men, and withstood by these, whom we once highly honoured, and still dearly love:) will yet abide fixed in His Covenant, and faithful to Him, his

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Interest, Cause, His broken and abandoned Remnant.

11. Your *Eleventh Proposal* should have been this, That *seeing the Cause is lost, and that by our Course and Carriage*; for, 'tis upon our giving Way to the Enemy, from the Beginning of this sad Catastrophe, that all is to be refounded; and by our mad (however magnified) *Prudence, in a joint lying aside, and by our Cause-wounding, yea, Cause-killing Healing, and our Remnant-rending and ruining Unions, and by our subsequent Comings nearer unto the Adversary; and our Takings from these Men, against whom, for their very Givings, in that Matter, and Manner, and Capacity, as having now taken our Master's House in Possession, we should have born Witness, warning them of the Wrath of God, for their Perjuries, Rebellions, and Shedding the Blood of the Saints, these Martyrs of Jesus (whose Blood doth not more cry against the Sheddors, than against our Church-destroying, Saint-murdering Silence:)* but above all, of the none-such Wrath and Vengeance all of them are exposed unto, from him, who sitteth upon the Throne, to the meanest Co-partner in the Conspiracy; because of this nefarious Attempt of exauctorating, by their Law, the Anointed of God. Seeing, I say, it is manifest, beyond the Denyings of any, That for these and the like Things, the Lord hath withdrawn and departed from us, and hath given up the Beloved of his Soul into the Hands of such an Enemy, whose Way His Soul hateth; yea, hath in his holy Righteousness disproved us, and delivered us into the Hand of these, from whom we are not able to rise up: Therefore, it ought to have been a main Proposal, how there might not only be an Union, in strengthening

the Things that remain, which are ready to die, mourning over our Works; as these, which would not be found perfect before God; and how we might fill up the just Measure of the Testimony of the present Day: But also, though we should all perish in the Essay, we ought to think upon Ways, how to gain the Ground, we have lost; and how, with an holy, and heroick Courage, becoming the Zeal of the Ambassadors, Servants and Subjects of that great King, we may recover what, with such an unmanly, unministerial Baseness, we have let go. This were to be devising such liberal Things, by which we might stand; and this were the Way to engage our God, to stand by us, and withstand our Adversaries. Oh! when will our Samsons, who were often observed to act valiantly, and to do Exploits for their God, as knowing Him, be seen to shake themselves, as at other Times? And as it hath been manifest, That that, wherein our Strength lay, is departed from us; Oh! when will it be seen, He hath graciously recovered us! and, by our Weepings, Wrestlings and Witnessings, and Valiant-contendings, hath made it evident, that now at last He hath strengthened us with Might, according to his glorious Power, unto all Patience and Long-suffering with Joyfulness!

Thus, Sir, having mentioned a few (of many that might be named, in the Case,) of these material Omissions, which while we desiderate, we are warned, by the Observation thereof, to stand aloof from the Design of what you are pleased to call Proposals; and in mentioning of these, having proposed another Method, for Healing, Peace and Union. I shall only add these Things. First, I do appeal to the Conscience of all the knowing, truly tender, and Godly, Whether these, I have mentioned, as

your *Omissions*, look not more like *Proposals*, in their Nature, Scope and Tendency, whereby a safe Union, that will be shined upon from on high, and will be accompanied with the sweet and fragrant Fruits of *Righteousness, and Peace, and Joy in the holy Ghost*, amongst Persons thus unite, than the Method for Healing and Union, we have held forth unto us, in your Paper; and yet, with a Confidence, as if it were the only sovereign Balsom, for healing the Stroke of our Wound: Seeing in this Method, now proposed, 1. We shall certainly find Favour with God, and good Men; as adhering to former Principles and Practices, to which he hath often born Witness from Heaven. 2dly, Hereby we shall unite, engage and endear unto us, (as *holding the Unity of the Spirit, in the Bond of Peace*) all these, more serious and godly, stumbled and grieved with our Way; and thus should we be quickly seen, as of old, of one Soul and Shoulder at our Work: And the desperate Designs of Adversaries, which have been promoted by our Breaches and Divisions, should have been defeat. Whereas, if we lay other Foundations, for Union, Healing and Harmony; and Practices and Courses, manifestly interfering with these Grounds, be followed, and enforced; and then the Unity of the Church, and an healing Harmony amongst the Remnant, to give Life and Lustre to this Contrivance, to make all pleasant and plausible, be pleaded; all the contrary Effects shall certainly be seen to follow: For, as on all our former Unitings, (and yours here driven, is of the same Soul and Significancy with them; nay, it is purely of a Piece with them:) it hath been manifest, how He hath written vive Characters of his Displeasure; as is, alas! too too evident by the Advan-

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advantage the Enemy hath gotten and gained thereby;
 while deserting, and being deserted, we dreamed
 that this was the only Way, how to appear Men :
 (though, all the World being Judge, it hath had as
 much Connection and Proportion with Preservation
 of the Cause, and His precious Interest, as if it had
 been concluded, as the only prudent Mean, and
 proper Expedient, in a besieged City, for the Garri-
 son to be unite in this, That they should never fall
 out of the City, to prevent the Enemies Approaches
 to the Walls, or to beat up their Quarters ; nor yet
 appear upon the Walls, in Way of open Defence,
 and valorous Opposition, to resist the assaulting Ad-
 versary, while scaling the Walls :) so the Enemy,
 by our new Methods, shall obtain the Most and
 Main of what his Soul desireth ; (*grant not, O Lord,
 the Desire of the Wicked* ; neither let any Thing be
 fallen upon, by Men otherwise gracious and godly,
 which may further these his wicked Devices !) For,
 that can he desire more, than that, while *he hath*
taken the House of our God in Possession, such Courses
 should be taken by one Part of that Party, which
 once appeared opposite unto him, as he is thereby
 secured in the Possession of all he hath robbed from
 the Ancinted of God ; and to see and find others,
 who have not so explicitly complied with that
 course of high and hateful Disloyalty to Christ,
 themselves to consiliate Respect to the Persons
 guilty before God, and the Men of this Wickedness;
 if, because they are still owned by them, so they
 might still to be owned, acknowledged and submit-
 ted unto by the People, as having retained their In-
 heritance ; and both of them jointly are seen to oppose,
 with the greatest of Keeness, yea, to persecute and
 oppress the poor inconsiderable Remnant of their

more righteous Brethren, (Sir, I fear not to call them so, however you flatter your self, and are flattered by others.) who neither dare own such, as have manifestly complied with the Usurper, nor yet forbear to give all just and necessary Significations of their Dissatisfaction with all Courses taken to hide the Shame of this Abomination; and commend them, who are guilty, as having done Nothing amiss; endeavouring to endear them to the People, and having held the Word of his, and the Church of Scotland her Patience; whereby the common Enemy is encouraged to persecute, and destroy that poor Handful, as the only visible Party, that oppose the cursed Design.

Next, Sir, as the Adversary's Design is hereby to his Heart's Wish, promoted by these Methods, so the Remnant are daily more rent, distracted and divided, by these Courses, cried up and commended, as the only Way, to heal and cement us; while the Drivers despise any Opposition they do, or come meet with from such, whom they encourage themselves to contemn; because cried up, and countenanced by the Generality, upon the Credit, that these have formerly had, in the Church. And on the other Hand, the poor People, who have observed, with Grief, and Anguish of Soul, what has been the Fruit of all these Unions, and cannot but take Notice how, by this Method, (even, Sir, yours; for you have compended, and crowded together, the best you could, as in a Mass, most of the *Topicks* of these Pleaders, who would plead into an *Oblivion* of the high Injury done to our Lord; and then palliate all with the Plaster of *Vermilion* of Healing:) the Defection hath been, and is carried on to this Day, do look upon the

selves (and think you of it what you will, they, not you, in this, will be found to have the Mind of Christ :) to be more called, than ever, as to be plain and positive, in all just Significations of their Dissatisfaction with the Accepters of this Indulgence ; so, with all the Courses taken to procure Credit to the Thing, while Respect to the Men accepting, seems to be mainly pleaded and pretended by you and others. And here, Sir, I must tell you, (Oh ! if out of Love to that Love, that Harmony, that Healing, that Peace, that blessed Union, which should be the Badge of Brethren, and Cognizance of Saints, I could do it with the Tear in mine Eye :) if this Course be continued in, and prosecute by you and others, (whom you applaud, and by whom you are applauded, as confidently opposing some poor Persons, whom, I hope through Grace, neither you nor they shall ever so far overcome, as into a Silence at your Driving of this Design :) I see not a possible, let be probable, Way, how to prevent our begun Breach, from growing, (O ! let Him prevent it, who now only can !) into a fixed *Schism* ; which if it come to pass, as you are now no more in Capaity to prevent it, because of what you have done ; so, let all the World judge, who have made it, and (talk what you will of Peace) at whose hand the Lord will require it.

In the last place, to the End you may be convinced, and the World may witness and judge that we are Lovers of Truth and Peace, and that, as it doth burden and break our Heart, so it is the Gall and Wormwood, this Day, in our Cup, and that which filleth our Soul with Bitterness and Anguish, to observe these Contentions and Divisions amongst them, who once took sweet Counsel together,

ther, and walked to the House of God in Company;
 We do plainly and positively declare, That, let there be an Union proposed; and pursued upon these just, religious and rational Grounds, we shall not only close and comply with it, but, to the utmost of our Power and Activity, concur in carrying it on. But, Sir, if upon other Terms (even such as you propose) we be urged; then, as we have Confidence towards God, and dare humbly appeal to him, whether you, and the Men of your Mould, or we, stand opposite to that Peace and Union, which he will own and approve; so, we Appeal to the Consciences of all the Judicious and Godly, yea, of all unbiassed understanding Men, in the present Generation, and also in the succeeding Generations, whether we have not laid down the sole and safe Grounds for a present Peace and Union; and whether they, who lay down other Grounds, are not either to be justly reckoned (pretend what they will) Church-renders, or real Dividers, or, which is worse, Men soliciting us unto such a Peace and Union, as would, (if we were overcome into a Compliance with them) involve us deeply into the Guilt of a Concurring in a Course of Defection from the Lord; and would certainly expose us to the Curse, wherewith such a Course of Backsliding and Lukewarmness will be pursued. And, as we desire this our *APPEAL* may be upon Record in Heaven (and assuredly we know it shall:) So, we desire it may abide upon Record amongst the All of his People in this Generation, and may be Transmitted to the Posterity, as that whereby they may judge betwixt you, and us.

And now, Sir, let me deal plainly with you, in the Close; I will make bold to affirm henceforth,
 That

That the Peace here proposed, is according to the Word of God, and according to all our Covenant-Engagements: And that Peace upon other Proposals, or Grounds, is a plain, palpable Defection, plaistered over with the Name of Healing, &c. And so, you see, that if either your self, or any shall pannel us hereafter, as guilty of Church-rending Principles and Practices, it will be easy for us, to plead Innocent, and to process your self, with all, who join with you, in the Accusation, as laying down Grounds, for such a Peace, Union and Healing, as will give us Confidence to affirm (whether you and they intend it, or not, concerns your selves to consider, and not me to determine:) that you and they, not we, are *the Troublers of the Israel of God*; and that *while we pursue after a just Peace, you jointly wage a War against us*; in proposing such a Peace, and perswading to it, as hath a manifest Departing from the good old Way of the Church of Scotland, (while the owned God, and was owned of him) both for Centre and Circumference.

A N

N. B. *The Reader cannot be gratified with the Pleader's Words more fully than cited in the Manuscript Answers to the following Second Paper, as in the First; for Mr. Fleming adds several Sections, in his forecited Print, to that wherein his first Paper is published, all but proposal 7th and its Grounds; yet he has wholly omitted this second Paper in the Pamphlet; or dispersed it, as it cannot be gathered.*

ANSWER

*To the second Paper, on the same Design,
of Union with the Indulged.*

Reverend Brother,

BEfore I had fully finished the Minute of this Reply to your *First Paper*, (which now I have caused to transcribe for you, and which, in some Places, I have enlarged in the Transcribing, though in other Places I have not ;) I received a *Second*, which I resolved not to break open, till I had compleated that Minute of my *Answer* to your *First*, then under my Hand ; and I was true to my Resolution. For I did not look upon it, till I had finished this foregoing ; which gives you an Account of my Thoughts of what you first sent me : And there after I struck up your Letter, and found this *Second* inclosed in it.

And now, I must tell you, when I had read it over, and, as I could, considered it, I saw Little in it, to impose a Necessity upon me of making a distinct Reply thereto : There being so great a Sameness, not only of Purpose, but almost of Phrase, in it with your *former* ; so as I might, without more ado, refer you to the foregoing *Answer* to your *First*, wherein you will find your *Second* answered. Nevertheless, I shall take Notice of some few Things hinted here, which were not so expressly mentioned in your *Former*.

You introduce the *First* of your *Seven Particulars* thus, *Since* (say you) *Division in the Church, and among the Saints, is so highly a provoking Sin, and*

Plague

Plague much sorer than any outward Stroke can
&c.

Answer. 1st, Sir, When you have read, what I
have said of this before, you will find, that I might
eas what you say here in deep Silence, as no farther
obliged to take notice of it ; seeing it is already con-
sidered. Yet, 2^{dly}, Since you always strike upon this
string, let me advise you, for the Future, to ex-
ercise your self with more Caution : For, how will
you make it appear, (as here yours is worded) *That*
Division in the Church, and amongst the Saints is so
highly a provoking Sin ? For, what if I should
rather assert, That there may be an Union in the
Church, which is so highly provoking a Sin, &c.
and is the greatest of Plagues ? (for what Provo-
cation, or Plague like that, where there is a Conspi-
cuous among the Prophets, and the People are unite in
leaving to these, who depart from God ?) Or, That
there is some Division which is so highly pleasant a
Duty, as that Church hath not another Token for
Good ; but that she hath her two Witnesses against
the Way of the Rest, dividing from them, witness-
ing against them, and, with the utmost of holy
zeal and vigorous Activity, opposing them ? The
Church was not compleatly miserable, so long as
she had one *Athanasius* in her, to strive against the
whole World. I could make out either of my As-
sertions, as thus restricted, and qualified, (since I
am not to follow a Multitude to do Evil ; and am to
have no Fellowship with the unfruitful Works of Dark-
ness.) and you shall never be able to make out
yours, as it stands here, in Opposition to either of
my Assertions. But,

3^{dly}, Sir, why do you decline, in speaking of Di-
vision in a Church, to make use of the Phrase of

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the Holy Ghost, in the Case, *Rom. 16. 17.* Now I
beseech you Bretheren, (says he) *mark them, which*
cause Divisions and Offences, contrary to the Doctrine
which you have learned, and avoid them? And I may
say, I beseech you, Sir, Mark what here is said; for
I am content these blessed Words decide betwix
you and me: For as they characterize the Person
Dividing, far otherwise than you do, who do it not
at all, by these Words, *which cause Divisions and Of-*
fences, &c. So, the Command to *avoid them*, who are
thus characterized, hath all in it, I plead in the
Case; and is a sufficient Warrant for my Practice.
And hence I might, and do thus argue, from the
Words of the Holy Ghost, Such as *cause Division*
and Offences, contrary to the Doctrine, which you
have learned, are to be marked and avoided
(in so far as they cause Divisions :) But the Indulgence
for whom you plead, are such. Ergo,--The Proposition
is the Words of the Holy Ghost. The Minor hath
been made evident by what hath been said before
wherein it hath been evinced, how the Indulgences
have caused Divisions and Offences contrary to the
known and acknowledged Doctrine of the Church
of Scotland. Therefore, they are to be avoided, by all
who desire to be found Faithful to the Principles of
our Church.

And so, Sir, you see, I am led by the Word,
the utmost Length of that Opposition, which
design; and how I am warranted to stand aloof
from all Compliance with what you drive: Which
I further make out thus, Whosoever pleads for
avoiding of them, but for an Union with them
who have caused Divisions and Offences, contrary
to the Doctrine, which we have learned, contradicts
the very Letter of the Scripture, and the Scope

the Holy Ghost ; and therefore are not to be complied with, nor listened unto : But such is your Pleading for Men, who have caused Divisions and Offences. *Ergo*. --- The *Major* you will not deny : And the *Minor* is already proved ; and is evident in Matter of Fact ; yea, and is that, which principally must give Life and Strength, to all that ever you your self have said against the *Indulgence*. And so I have all that I would, and am content that this Text decide the Debate betwixt you, and me. Moreover, Sir, seeing there is a Division, either you must say, That the *Indulged*, for whom you plead, have not caused these Divisions and Offences, contrary to the Doctrine which we have learned ; and so are not to be avoided : Or, that we who oppose them, have caused these Divisions and Offences, in opposing Men, who, in all their Actings, have adhered to the Doctrine of the Church of *Scotland* : And that we, for our Opposition to Men, valiant for the Truth, truly loyal to Jesus Christ, and zealous for the Doctrine of the Church of *Scotland*, are to be marked and avoided. Sir, I leave you here, to make an Election, and am hopeful you shall find your self mired, which Part soever you choose.

As for what follows, *It should be much pressed* (say you) *that with mutual Consent on either Hand of these, who are most tender and serious, some Time might be set apart, for Fasting and Prayer, &c.*

Ans. 1st. Sir, You will see your self prevented, in this your *Proposal*, by what I have said above. *2^{dly}.* You will find, how earnestly I plead, and how, at great Length, I offer to persuade, as I can, to this, in a Paper, which I intended for publick View. Moreover, I must tell you, Sir, That, as it hath been the Grief of my Soul, that Ministers, meddling

in his Matters, should not have fallen upon, and followed this Course, antecedently to their Meddlings; so it hath been my Amazement, and Regret, both by Word and Write, to some great and gracious Men, as will be found by my Letters, when I am gone, (which you saw me leave to be made publick, as a *Part of my Testimony*, against the shameful Defection of our Time:) that this great Duty was not set about, And let me tell you Sir, In the Day *when the Spirit of Grace and Supplication is poured upon us*, so as the Family of Levi will be seen to mourn apart: And when it shall be given to us to mourn over our Defection, whereby all the Families that remain, by the Observation thereof, may be provoked to the like Practice: Our Methods for Union, and our Methods without this, will have a *First Place* in the Roll of these Things, which are to be lamented before the Lord as high and heinous Transgressions. And His holy Righteousness, (because of our not having humble ourselves, and afflicted our Souls, in seeking Him a right Way, before we went forward,) leaving us to Blindness of Mind, and Hardness of Heart, for these bold Adventurings, will be observed and acknowledged, as a dreadful Document of His Displeasure against this Course; whereby the Breach amongst us hath been both made and widened; the Defection carried on, and heightened; the Decliners themselves hardened, and made haughty and headstrong in their Way; the more serious Seekers of God wounded, grieved and stumbled: And by our being wanting to press and perswade timeously with a Peremptoriness, to this Duty, we have made our selves Partakers of other Mens Sins, and are to be charged with all the woful Effects, that hitherto

have followed on these blind and bold Courses, which have been taken; or shall be seen to follow upon them. And particularly, It will not only be observed, how remarkably this hath been pursued and punished, with a fearful Witness, in these late *Assemblies in Edinburgh*, who, because of what they had done, before this Way was taken, in their former Actings (which, if it had, 'tis like, they durst not for their Souls, have adventured upon these Things, which *First* have been done, and *now* are defended by them:) Therefore they have been left to reject this Motion, of humbling themselves, for what was past, and seeking by Prayer and Supplication with Fasting, how to be led, in meddling with so stated and declared an Enemy to Christ, as they had to do with, as a *divisive Motion*: (O! who can give this its true Name? So, it will be charged upon all, who have not, with that Zeal and Seriousness, represented to their Brethren, the Sin and Shame of their former Runnings upon such Courses, before God was seriously consulted, and sought, for Light and Direction; whereby they have been emboldned to a Deed, which, as it will make them the Horror and Hatred of all the Lovers of our Lord Jesus Christ, who shall hear of it, to all Generations; so it gives Ground for these few *OBSERVES*, which here I am forced to make.

First, I cannot but observe, How this is a high Expression of the great and just Displeasure of a jealous God, against former Meddlings, when Ministers should be left to do such a Thing, as to decline so clear a Duty, in so clamant an Exigent: And he, who doth not see, and observe this, seems to be smitten with the same Spirit of Blindness, that made them bold and confident in their Course.

2dly, However it is to be observed, and sorrowed over in some Respect; yet, in other Respects all must adore His Righteousness, in observing, how he left these *Assemblers* to fall upon such *Conclusions*, as have Defection of the Lord; and a growing Defection engraven upon them all.

3dly, There is Nothing more manifest, than that these *Assemblers* have caused Divisions and Offences by their *Conclusions*, and Carriage ever since. And, Sir, to put you out of Doubt of this, enquire what Harmony hath been betwixt your *Paisly-Meeters*, and *They*, who since met at *Edinburgh*; and, what Harmony hath been, or is yet amongst your *Edinburgh-Meeters*?

4thly, Without Propheying, I shall adventure to say these Things further. *First*, It shall be observed, that all the Men, that concurred in these *Conclusions*, shall be taken Notice of, to be more forward and fervid, in driving on our Defection (if He do not open their Eyes, to let them see what they have done :) than ever, and be left to proceed from Evil to Worse: And something of his special Discountenancings of them for the future, shall be taken Notice of by the more Serious. 2dly, It shall be observed, that they shall fall-in, more than ever, into an Intimacy with the Malignant-Enemies to the Work of God, and grow *quint* and cosh with them; while they are not only cold toward the truly Tender, but cruel against them. 3dly, It shall be observed, how the Professors, who are fervid Followers of them, shall become more lax, as to all our former Principles, and loose in their Practice, and furiously fierce as acted by the old malignant Spirit, against all who in the Integrity of their Soul, give these just and necessary Significations of their Abhorrence a

the Course carried on by these Men, and at a Compliance with it in others. 4thly, It shall be observed, That such Ministers, be who they will, who do not put that just Discountenance upon these *Assemblers*; but, by the contrary, encourage them in their Course, by giving them all Countenance, shall be as remarkably deserted, to do Things prejudicial to the Cause, as the *Assemblers* themselves: And while they drive us to an Union with these furious Drivers-on of a Defection, shall be left to a sinful Increasing of our Divisions; and to the doing of many Things, whereby they shall lose that Favour and former Esteem, which once deservedly they had in the Church, and among the Saints. 5thly, and Lastly, I am afraid, that it shall be observed, how this shall be the Fore-runner of the woful Day that is coming. Oh! our Bentness to Backsliding, and Ireclaimableness in our Course, our Rushings forward to our Course, without *speaking aright*, without *thinking aright*, and instead of repenting of our Way and Wickedness, and with Shame and Indignation *smiting on our Thigh*, and saying, *Alas! what have we done?* is like to have the same Return and sudden Issue, that the same Course and furious Career had, *Jer. viii. 6, 7, 8, and seqq.* compared with *Verse 13 and seqq.*

But, Sir, that you may be convinced, how far I comply with you in this Matter, I will tell you. 1st, That, as to this Day, I durst never pray for any Thing to these *Meeters*, who fell to meddle in His Matters, before they had solemnly set Time apart, to mourn over these Things, which we had committed and omitted, except Repentance; (and I cannot hide it from you, that in this I could never find my Hands to this Day; and I am afraid, try it who

who will, they shall find it hard and heavy Work, till they themselves begin. O ! when will it be ?) as being perswaded, That upon all their *Conclusions*, his Displeasure at their Course, and a further Defection from the Cause, should be visibly written ; and some new Ground of Distraction amongst the Godly, and that even by our uniting Methods, should be laid. And alas ! I have not hitherto been disappointed to Advantage. So I must tell you, that if all the Godly Ministers and Professors, in *Scotland*, were met together, on Purpose to soulder, and cement us into a Sameness amongst our selves, I durst neither meet with them ; nor pray in Faith for any Thing to them, but Repentance ; till they had begun at this, and set private Days, and Days in Publick, yea, Days after Days, apart, for *afflicting their Souls* before Him ; and in Remembrance of what is past, and in the Foresight of what is coming, for pouring out their Hearts like Water, before the Face of the Lord. And I am sure the Issue of such an universal Meeting, except this Course were taken, should be the same with the Issues of our former Meetings, *viz.* Matter of much Shame, Sorrow and Grief, Astonishment and Confusion of Face. For, *what have we to do with Peace*, so long as our Abominations are so many ? Alas ! How long shall the Things that be long to our true Peace and Healing, be hid from our Eyes ? Our Physicians prove *Physicians of no Value*. O ! when will that excellent Physician, in whose Hand never a Cure miscarried, undertake to heal us ? He hath a Plaister in his Hand, and if He would apply it, the Cure would infallibly follow. O ! when will he do it ?

2dly, I shall, with great Gladness and Joy of Heart, hear not only of your having written to you

Indulged Friends, and others ; but of your having prevailed with them, to set Time apart, for Prayer and Supplication with Fasting ; because of what they and we have brought upon the Church ; and particularly our woful Unions ; and because of that strange and stupendious Practice, declarative of a judicial Stroke upon us, that to this Day, there have not been set and solemn Appointments, yea, Appointments after Appointments, through all the Corners of the Land, for Fasting and Mourning : The Omission and Neglect whereof makes the more Seeing and Serious conclude, That now the Lord is *reaching upon the Evil, to bring it upon us* : Since we have not, to this Day, notwithstanding of all that is come upon us, so made our Prayer, before our God, as to turn from our Iniquity, and understand the Truth. And, Sir, In the Day, when I hear of such solemn Meetings, I shall essay, as I can, to join with Gladness, though at this Distance, with these Meeters to mourn. Oh ! when will such a Token for Good be seen amongst us !

3dly, Sir, I must crave Liberty here, to tell you, That, if you were pleased to be present in our poor Meetings, and private Solemnities, your self would be an Ear and Eye-witness, that, as we can, we both desire to mourn over the Division amongst the Godly, and the Cause thereof ; praying, as we are able, that He would deliver that poor distracted and destroyed Church from the Cause, in the first Place, that so the Effects may cease ; and from all the Methods taken, how to make the Effects to cease, (oh vain Attempt !) while thereby the Cause is kept in Being, yea, strengthened and made more able, to produce its woful Effects. And, Sir, we are not ashamed, and I hope, never shall, to profess, that we

dare not, in our Presentings of our Supplications before our God, follow another Method.

Now, Sir, having given you an Account of my Thoughts upon your *Overture*, I am necessitate to add this *Caution*, That while we present our selves, in this Posture, before our God, there be not a Calling in Question, in our Enquiries about Light, any of our known, acknowledged, and sworn unto Parts of our Reformation : For, as this were a *Making of Enquiry after Vows* ; so we might fear, He should in his Righteousness, *Answer us according to the Ide of our own Heart*, and so leave us to devour that which *is holy*, which were the saddest of Snares. I need not explain this further unto you ; seeing you know and will acknowledge, we are no less bound, by our sacred and solemn Oath, against *Erastianism* than *Episcopacy* ; and that all the Ways taken, whether directly, or indirectly, to contribute to the Establishment of the One, is as high a Breach of our Covenant with God, and as hateful to Him, and hainous in his Sight, as the Other : And hereby you perceive, that *Prelacy*, and the *Indulgence*, and all the Ways taken to support either, must be held forth to be the Matter of our Mourning, and the common and known Plague of our poor Church. And you cannot, or dare not deny it, That the *Indulgence* hath done more Mischief to the Cause, and Remnant than *Episcopacy* ; and so, to have the *First Place*, in the Roll of our Acknowledgments and Lamenting.

Your *Second Particular* shall be soon dismissed, which you lay down thus, That (say you) as tender Respect should be to these, who may be yet straitned in their Light and Conscience to hear the Ministers, who have accepted the Indulgence, &c. So these also, on the other Hand, who are free, &c. *Answer 1st*, True, Sir,

But

But then it will be fit for you here, to remember how, and with what tender Respect these have been, and are to this Day, treated, who, from a Principle of Conscience and Light, are as much bound up from hearing the *Indulged*, as the *Curates*; both by the *Indulged* themselves, and all the Men of this pretended healing Design. But, 2dly, If you mean, by *forbearing to follow, or press their Judgment*, &c. A forbearing to render a Reason of their Practice, and to shew the Consistency thereof, with the owned and sworn unto Principles of the Church of Scotland; I see not why this should be more called a troubling of the Peace of the Church, than the rendring a Reason of their withdrawing from *Curates*. And as for your two *Grounds* brought in here, they are answered, in my former: Only here, I must again put you in Mind of your still *Begging the Question*; For, you know, That we assert, and that upon Proof, That the Acceptance of the *Indulgence* doth impinge upon the great Foundation-Principle of the whole of our Government; whereas you would still have us take the Contrary for granted without Proof: Neither know I upon what Ground you ever wrote against the *Indulgence*, if you would have us take this for granted. But having said so much of this above, might here have been silent: Only I will leave all your three *Reasons*, and so the Things you bring them for, and build upon them, as enervate and shew to the Ground, by this one Reason: If there be an Impinging, and graving upon the Principles of the Church of Scotland, by the *Indulged* their Acceptance of the *Indulgence*; then the Reasons brought by you, supposing, yea, asserting without Proof, the

Contrary, cease to be *Reasons*: But the former is true, as hath been often proved above. *Ergo*.

Your 3d *Particular* we had almost in *terminis terminantibus*, in your Concessions; and it there spoken to. And your 4th *Particular* is but a Branch of the *Second*, now spoken unto. And so I come to your 5th, Which you word thus, *That* (say you) *with the furthest Respect and holding up a clear Testimony to the Kingly Office and Authority of our blessed Lord, as the alone Supreme Head over his Church there might be some more publick Forbearance in following the present Controversy about the Indulgence, in preaching before the Multitude, which, I am to the furthest perswaded, doth no way justle with the former, &c*

Ans. 1st. Sir, I indeed grant you, that here is somewhat new, which we had not in your *Former*: And therefore, we are called the more narrowly to look unto, and consider its Nature and Import. 2dly, I strange your Method, and so will others, How you did not *First* perswade us to not speaking against the *Indulgence*, in Sermons before you had perswaded us there was no just Ground to scruple the hearing of them: For, however Methods be, in many Cases, arbitrary; yet, I confess to you, this in the present Debate, seems not so to me; unless you judge (as 'tis like you have and do.) that you had said so much in your 7th and 2d *Proposals*, as would, if not fully satisfy us yet compleatly silence us; and so you set down this as an *Use of Exhortation*, pressed with a very peculiar Peremptoriness, with so many *Grounds* and *Reasons*. But, Sir, you will find, I hope, by what I said to your *Seventh* and *Second*, you have not directed us to these Straits. But, 3dly. Sir, might I not have been permitted to come to a Reference, instead of

Dispute; I ingeniously profess, that I am so averſe from the one, as being conſcious of my own Inability to manage, that I would betake my ſelf to the other, before any competent and impartial Judges. And my *Overture* is this, How you, or any Man ſhall connect theſe together, of *holding up, with the furtheſt Reſpect, a clear Teſtimony to the King's Office and Authority of our bleſſed Lord, as the alone ſupreme Head over his Church; with a more publick Forbearance, in following the preſent Controverſy about the Indulgence, in preaching before the Multitude?* Sir, when you make me underſtand this, I will yield you, what you would be at. But, really, you muſt ſuffer me here, to tell you a Story, (that you have poſſibly heard of before) which ſeems to me to be perfectly of a Piece with your Procedure with us, and a juſt Parallel in the Caſe, *viz.* When the *How King* was at the *Hague*, and our Commiſſioners waiting upon him, one of his Chaplains, *viz.* Dr. *Crichton*, Profeſſor of the Greek Tongue in *Oxford*, preaching there, before him, raged, ranted and rattled at that Rate againſt Preſbytery, as the Doctor aſſerted his furtheſt Length of Perſwaſion, that *Calvin* (whom he alledged to be the firſt Deſiſer of Preſbytery) was in Hell. Whereupon the King, knowing how much this would diſpleaſe our Commiſſioners, ſent a Nobleman to this learned Doctor to check him, for having uſed that freedom, in his *Majeſty's* then Circumſtances; which the Nobleman did: And, amongſt other Things, he ſaid; *What Man* (ſaid he) *can you not preach, and hold your Tongue?* The Doctor-replied, *Go tell his Majeſty, that I cannot preach and hold my Tongue.* And really, Sir, I know as little, how the holding up, with the furtheſt Reſpect, a clear Teſtimony

to the Kingly Office and Authority of our blessed, Lord in our Day, and Circumstances, and that before, and amongst the People, equally engaged with us by Covenant, to own Him, as King; and yet to hold our Tongue in Preaching, from speaking against the *Indulgence*; which we look upon, as the highest Act of Disloyalty against Christ, hang together, and can consist, as the Doctor knew, how to preach and hold his Tongue.

Yea, and I will believe, that a Man may preach, and hold his Tongue; as soon as I shall believe the Consistency of the Two, here connected by you. And, for what you add, *That you are to the furthest persuaded, this Forbearance doth not justify with the former, &c.* If this be good Reasoning, I might easily reply, and tell you, I am to the furthest persuaded, There is here a Justling, and Inconsistency. But, to be plain with you, Sir, I rather pity your Confidence, than am persuaded thereby. And, ere you persuade me to believe this, upon this Ground, That you are to the furthest persuaded; you must persuade me to believe a Co-existence, and sweet Harmony betwixt perfect Contraries; and must make your self absolute Master both of my Reason, and Conscience.

4thly, Sir, Because it is good to be taking; I am glad that you grant us this here, (which is also the Sum and Substance of your *First Two Concessions*.) *That we are with the highest Respect to keep up a Testimony to the Kingly Office and Authority of our blessed Lord, as the alone Supreme Head over his Church, &c.* Hence I thus argue, That if it be the Duty of all the faithful Ambassadors of our Lord Jesus Christ in the Day when his Throne is invaded and usurped, to keep up a clear Testimony against this Wickedness

kedness, and against all the Ways and Methods whereby this Invasion and Usurpation is established; and to give timely, seasonable and constant Warning to all the Subjects of this Blessed King, that they do Nothing that may Import their Subjection to the Usurper, or their Establishing of him, in the Possession of what he hath taken from the Anointed of God, by either submitting to his Emissaries, or forbearing to put all just Discountenance upon them, for their Compliance with the Usurper: Then a faithful Minister, in his preaching, considering the Wrongs done to Christ, both by the *Usurper*, and the Compliance of the *Indulged*; and the Hazard the Subjects of this blessed King are in, to be seduced into Acts of high Disloyalty, and Lese-Majesty, must set himself, with an open-mouth'd Plainness, as to witness and testify against both the Former, *viz.* The *Indulging Usurper*, and his *Indulged*; so also, to warn the Subjects of that alone King in *Zion*, to stand aloof from all Degrees of Compliance with either. But the Former is true, according to your own Grant. *Ergo.*

ably, Sir, you must bear with me to tell you, I thought it somewhat strange, how in writing to me on that Head, you were so confident, as to persuade to such a Forbearance, in the Case; If you judged my Opposition hitherto, to have been under the Constraint and Conduct of Light and Conscience: Only I ceased to admire this, when I remembered (and yet I can never remember it without indignation, Detestation and Horrour.) what Pains was taken upon dying Men, to persuade them to a Silence at this Disloyalty to Christ, under this Name of a *Healing Testimony*, while there was Nothing said, to persuade them to give a faithful and free Testimony

mony against the Course of our Defection ; both which I can instruct with an Overplus. But, to deal plainly with you, all the Advantage you have gained by this your *Proposal*, is only this : *1st*. That this your Perswading, to a Silence, engages and necessitates me so much the more, both to speak and write against that wretched *Indulgence*. And *2dly*, To take all Occasions, both in Secret and Private (Since I have not Access to do it in the Publick) to lament, that there are Men found amongst us, who pretending to be against this Thing, and taking upon them to be Healers, dare with so much Confidence, adventure to perswade to such a *SILENCE*. This, I tell you, Sir, is All you have gained ; and I hope to obtain Mercy to be true to my Resolution.

But, Sir, I know you will seek to shew and shelter your self, as if you were not against simply Testifying against the Evil of this *Indulgence* ; But *First*, against the Manner of doing it : *Secondly*, against the Frequency : For you add, *But may*, (say you) *to the most tender and knowing Hearers, tend rather to darken the Beauty of so necessary a Testimony*, &c.

Answer 1st. Sir I have often told you before, I am as much against all Unsuitableness and unedifying Indecencies in the Manner, as you are ; and in this far, we are agreed : If that be your Meaning, that Nothing be done, to darken the Beauty of such Testimony. But *2dly*. I say, who these most tender and knowing Hearers are, upon whom it has this Effect, I know them not in the Place : But, I can tell you, That more knowing in the Case of the Church of *Scotland*, and more tender Hearers, than any you can name in the Place besides, have not been a little grieved at your deep Silence, as to that Duty of loyalty to Christ ; which to them is a manifest Defection

fection; and this, as for your Part, you have let fall, and interrupted the Series of these distinct Testimonies, which, in their Season, were given against every Thing, whereby the Course of Defection was carried on, in our Church: And more particularly against this hateful *Indulgence*; since it began to be heard of, (O fatal Period, for that poor Church!) I say, you have interrupted the Series of these distinct and beautiful Testimonies, which have been kept up, to the Edification of the whole Church of Scotland, these 18 Years, in this Place, by these Men of God, who are now in Glory: Of whom I must say, They in all Respects were in better Case to judge what was to be said, what not, than Hundreds of you and me. 3dly, I ask you, Wherein you judge the Beauty of so necessary a Testimony to consist? I hope, you will not say, It consists in that deep Silence, which I have now spoke to, and hath been, to the Sorrow of the more Serious, (however you may flatter your self in such a Forgery, or Fantasy, as if in an Abstractedness, as to all these Things, say the Beauty of a Testimony:) observed in your self. You will certainly say, *There is a Time for all Things, and every Thing is beautiful in its Season*; and, according to your *First Ground*, this only is to be done, *when it is to Edification*. True, Sir, let it be so: But still the Question recurs; for we may ask you, When that Time is, or shall be? And by the Way, I may here put you in Mind, That it was with this Sonzie the Cause was betrayed by us; for this was the common Off-put, and shameful shift, whereby we laid our selves aside, from the Duty of our Day; 'Tis not yet come to be *Casus Confessionis*. And, O Sir, remember with Fear, Dread, Terror and Trembling, what hath followed upon

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this;

this: And alas ! for what is like, yea, for what further will certainly follow ! What, if I should further ask, Whether, if there were a publick Fast intimate, in the only remaining Model of the Church of *Scotland*, it would have the Beauty of a solemn Testimony, and be for the Edification of the more Serious, (who, 'tis like had been solacing and comforting themselves, in the Hope and Forethoughts of this, That the Defections of that poor declining Church would, in that Day set apart in a great Part for that Work, be held to their Eye that their Eye might affect their Heart :) to have all or at least the most manifest and remarkable Steps of the Defection of that Church mentioned, (as they used to be by the greater Worthies, who are now gone, than any that remain) to be mourned over ? If you deny it ; then in plain Terms I will tell you I am afraid God shall answer it, either by taking such an Opportunity out of your Hand for ever after ; or else by leaving you to be more alien from that Duty, if a Thousand such Opportunities should be put in your Hand. If you say, you grant it was a very proper Season ; (as the more Serious of your Hearers judg'd it was, and will for many Days go sorrowing over the Miss, they then meet with :) Then I ask you, 1st. Not only, what meant your deep Silence, as to our Defection, and particularly that, of this wretched *Indulgence* ? But, 2^{dly}. What meant your high and passionate Transports (observed by the most Serious and Judicious of all your Hearers, whereby they have been stumbled and offended :) in speaking against Testifying against this Wickedness of the *Indulgence*, and a not Complying with your admired Methods ? What, Sir ? was there no other Abomination to be, with so much

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Vehemency, witnessed against in the Church of Scotland, (at least with such Candency and Keenness) as the Zeal, Faithfulness, and Integrity of the great, and now glorified Mr. Brown? (and by Concomitancy, of your poor Friend, of one Soul with him in the Matter) whom you have chosen to be your principal Antagonist, (alas! *impar congressus!*) because of his having discovered, beyond your Hiddings, and Helpings, the Wickedness of that *Defecti-* on, as equally to be detested, and stood aloof from, with *Episcopacy*? And here, by the Way, Sir, Let me tell you, it will be a great Deal of Folly in you, to think to build your Repute upon the Ruin of that Man's Reputation, in this Place, and in these Provinces: For such was his just Esteem here, and in the Church of Christ, and will be to Posterity, as the attempting of this will make you unfavoury in the Place, (whensoever it shall be known, what was the Mark you aimed at:) and will ruine your Repute with the Posterity, and with all the more Serious in the present Generation; and in this it will be seen, your Right-hand hath forgot its Cunning. Now, Let me ask you, How comes it to pass, that there hath so much Displeasure been witnessed against a faithful Testimony; given publickly that day, by a Minister of the Gospel, against the Course of Defection, who was driven to what he did, from the Consideration of the Work of the Day, and the conscience of Duty? For, having before pitched upon the Scripture, which so natively led him, to speak of these Things, he there mentioned, he durst not for Fear of the Almighty forbear; because you had been on a contrary Strain in the Forenoon. And how grievous soever it was to him, he looked on himself, as so much the more indispensibly

called to give a distinct Sound, and to be free and faithful. Now again, I ask you what you observed in what he said, which did take away the Beauty and *Decorum* of a Testimony? Will you say, It was, because you might, or did apprehend you were contradicted? In Answer to this, Sir, Bear with me to tell you, That as you have been the first, since ever there was a suffering Remnant in this Place who adventured, under the Cloak and Cover of your Healing-Method, to hide the Wickedness of a manifest Defection; so it was Matter of Gladness of Heart to some (tho' intermixed with much Sorrow) that the Lord had previously put it upon the Heart of another Minister, to speak to these Things. And that he suffered him not to be demurred, or daunted into a base Silence, by what you had said. For, hereby in Part was the Testimony still publickly kept up in this Place. Next, I enquire, the Scripture was not pertinent for the Nature, and Work of that Day? considering the sad Case, and deplorable Circumstances of the Church of *Scotland* (for, if otherwise the Beauty and Decorum of a Testimony might have been desiderate and darkned). Further, I enquire, Whether you can make it evident, That *First*, there was any Thing in the *Matter* spoken, for which the Text did not give the Ground? 2. Whether there was any Thing in the *Manner*, on which you can fix the marring of the Beauty of a seasonable Testimony?

And here, Sir, I must tell you, whatever you think, That gracious and judicious Hearers judge you hereby sadly and severely rebuked, that as the Lord had led the Speaker to apposite and pertinent Matter; so He helped him (to the Joy of the many Serious, and the Observation of all, who were

profelyted into a Prejudice;) to such a remarkable Composure, and Serenity of Spirit, in the Delivery of what he said, as none had the Face, or Front, to alledge a Passion in the Case: So that, now it is evident, the Lord, who *ordaineth Strength, out of the Mouth of Babes and Sucklings*, suffered Nothing to be wanting; which might give what was spoken the Beauty of a seasonable Testimony. If you say, *This was wanting, that it was not pertinent for the People, and this Place.* 1st, I ask you, How then you judged your so passionate Pleading for that Party, in this Place; and especially upon such a Day, and Occasion, pertinent? But, 2dly, Sir, remember, how hereby you do condemn all the faithful Worthies, and Witnesses, who have been in this Place, as *Ignorants and Impertinents*; because, upon all such Occasions especially, they witnessed against the Wrongs done to Christ, and the Defection of that Church. And seeing he, who did in that Appearance but follow the Footsteps of these great Men of God, who endeavoured to follow the Lord fully; it is not so much him, or the Practice of a young Minister, you condemn, as of these great, gracious and grave Men, who had obtained Mercy to be faithful to him, his Interest and suffering Remnant.

But, 3dly, Sir, suffer me once more here to tell you, That you indulge your self in a great and gross Mistake, while you suppose, that speaking to these Things is not proper, and pertinent for this Place: For, giving (which is neither to be given, nor granted) that some of this People were not much concerned in these Things. (And alas! who, that hath the least Fear of God in the Place, or would be looked upon, as such, would willingly class himself, in that

that Company ?) Yet you very well know, that there are some Others in the Congregation, in all Respects singularly concerned ; and so, for their Sakes, it is proper and pertinent ; especially upon such an Occasion, to speak to these Things. But moreover, Sir, Do you not know, and will you not acknowledge, that of all the Congregations belonging to the Church of *Scotland*, this is the Congregation, that is the most publick ? there being ordinarily so many of other Congregations providentially Auditors here ? How then can it be fancied, that we are so little concerned, in the Case and Condition of that Church ? Men, who went before you, judged otherwise, and the Advantage and Edification that thereby redounded to the Hearers ; and consequently to the whole Church of *Scotland* ; shew that *they had the Mind of Christ, and were taught of God*. And, I am afraid, it shall be as observable, both as to your self, and to that poor Church, what shall be the sad Consequences of your following another Method.

But further, I ask you, Is this a Proof, Evidence, Example and Instance of that Peace, Love, Union, Healing, to which, in so peculiar a Manner, you lay Claim ? That he, who then preached, for his Faithfulness, just, and indispensibly necessary Freedom, (I will call it, and account it so, and so will many Others, whatever you judge) should, to the Observation of the whole People, and to the Grief of some of the most Serious, be, to this Day, laid aside from Preaching ? This, I grant you, is of a Piece with the Endeavours have been used at Home, against such, who adventured to speak against this Piece of our Defection ; and is a just Commentary upon one of these Acts, made by these late *Assemblies*.

lers in *Edinburgh*, whereby a Course was taken to shut the Door upon all, whom they could not overcome into a Compliance with your healing Method, *that is*, into a deep Silence at the Iniquity of this, *that Indulgence*. Sir, do you not observe, that remarkably the Lord in this hath deserted you, to make it evident, how groundlessly you lay Claim to true Healing, &c. When hereby there is a manifest Persecution of a Man, for his Faithfulness? And I pray you now, Sir, who take upon them a *critick* and judicial Power of suspending Ministers from the Exercise of their Ministry, without a formal Procedure, and Church-censure? And who now lay down a Ground for Separation? Since this upon your Part is a real Withdrawing from hearing a Man, to whom Jesus Christ hath given a Commission for preaching the Gospel; with this sad Addition, that it is upon an Account, wherein he may expect, that Jesus Christ will, in so far, own him, as a Witness and Sufferer for his Sake.

But to close this Purpose: Alas! my Brother, you have both, by what you did upon that Fast-day, and what hath followed upon it since, laid such an Obstruction in the Way of the Edification of many, by your Ministry, not only in this Place, but also at home, as is the real Grief of my Soul to consider it: And, it may be, it shall prove Matter of Grief to our own Soul, ere all be done. O! that He would graciously prevent the sad Effects, both as to your self, and to this Place; which have so clear a Connection with the Course you have taken; and shall certainly seen, as to both, if you persist.

Thus having, according to my Purpose and Promise in the Entry, insisted, at some Length, in the consideration of your 5th Particular; because there

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was somewhat new in it ; I am absolved, by what is said, from taking Notice of your *Grounds* : And yet, I shall here put you in Remembrance, how your *first Ground* is already improved, little to your Advantage. And as for your *2d Ground*, as it was, upon the Matter, twice made Use of before by you, in your *first Paper*, viz. In the *5th Ground* of your *3d Proposal*, and your *5th Proposal* it self is mainly made up of it ; So it hath been already spoken unto, in the foregoing Paper. Only I take Notice of that Phrase in it, whereby you would fright us all into a Compliance with what you would be at : *And here* (say you) *O ! here is that Christian Prudence commanded by the Lord, to his Servants, &c.* *Ans.* Sir, 1st, O ! where is it ? where is it commanded ? is it commanded, as it complies with your *Scope* ? 2dly, Let me desire you seriously to consider, what is said above, and see whether your Practice be the Transumpt of that Prudence, which here you so much commend. If it be ; as certainly we must judge it is, we had need to pray for Deliverance from such Prudence : And your boasting us with this, when we see what you are left unto, puts me in Mind of that blessed Word, 1 Cor. iii. 18. *Let no Man deceive himself* (mark this, Sir,) *if any Man among you seem to be wise in this World, let him become a Fool, that he may be wise.* But, 3dly, Is not this your magnified Prudence, as here adduced by you, of the same Kind, Quality and Complexion with that which hath passed for such amongst us, these many Years, whereby we have lost the Cause, and left our Master in the Midst of his Enemies ? Alas ! Sir, Talking at this Rate, makes me fear that He hath hid our Heart from Understanding, because He hath given us a Mind to exalt us : Hath not this Kind of Wis-

and Knowledge perverted us ? And yet, while many, who see our Way, are made to sigh out these Words, *The Wisdom of our wise Men is perished, and the Understanding of our prudent Men is hid* : We are confident in our Course, and go forward : Alas ! where will we land at last ? But I shall insist no longer on the rest of your Grounds ; since all of them have been spoken unto, in your former Paper.

Your *Sixth Particular* runs thus, *It were to be wished (say you) (Oh ! that from the Lord, this might once be made practicable amongst us !) to know and consider more, what are the warrantable Bounds in contending, in publick Differences of the Church ; since these are so expressly given us, in the Scripture, &c.*

Ans. 1st, I grant you, That this is a Piece of special Wisdom, much to be desired in this Day, when so many Meddlers, even in this Matter, have gone out of the Way, and have forsaken the Law of the Lord ; and then Alas ! what Wisdom is in them ? 2^{dly}, Sir, When I have read over the whole of this Particular, I find nothing in it, which I have not had Occasion often to speak to, in the Consideration of your 1st Paper ; when I was made to take Notice, what Use you had made of the general Commands of Love, both wresting these, to make them subserve this your souldering Design, and thereby also destroying your own two first great Concessions, in your former Paper : For, if you will admit these two first Concessions to correct, qualify, and be Judge, in what you have said, in this 6th Particular, I will grant it, as it stands. But, 3^{dly}, For these blessed Scriptures, which you cite, is there any Thing in any of them, to blunt the Edge of the Zeal of a Man, called to be zealous for the Lord,

in such a Day as this ; and that even in his contending, yea, most earnest Contendings with Brethren ? If there be not ; as sure you will not say there is, wherein are you helped ? Or, how do these contribute to your Design ? Or, wherein are we hurt, or withheld thereby from a resolute Opposition of that, which is to us a real Defection. Sir, What would you draw from this blessed Scripture ? *Phil. ii. 3. Let nothing be done through Strife, or vain Glory ; but in Lowliness of Mind, let each esteem other better than themselves.* (I pass your negligent Way of citing Scripture ; only hereafter consider it :) I pray you, Sir, form an Argument from this Scripture, wherein, you say, the Bounds of our contending about publick Differences are set, and are expressly given by the Scripture, (for I willingly yield, it is the only Rule, for regulating us, in what it is brought for.) See how it will run, and what it will say for you. Take it then in Form thus, *If each be obliged to esteem other better than himself ;* then, that this Rule may be complied with, and that we may be delivered from the Fear of a destroying Rent, and Breach, this Day, (for, these last Words are your own :) there must be no zealous Contending with Men, who are Brethren, whom we are still obliged to count better than our selves ; then there must be no faithful witnessing against their Way, when they decline from the Truth : Then there must be no strenuous Opposition made unto them, while the Current of their Course is a clear Defection: Then there must be no free, and full Warning given unto the People, to stand aloof from all Compliance with them : But they must be complied with, countenanced, and still carried towards, as Brethren, bet-

ter than our selves. But *the Former is true. Ergo.*---
 The Probation of the *Minor* lies here, That other-
 wise you bewray Want of that commanded Lowli-
 ness of Mind, whereby each should esteem ano-
 ther better than himself; and a contending, in the
 Case, is but that Strife and vain Glory, which is
 unsuitable for a Christian. Now, Sir, will you
 own this Argument, as it stands in Form? Or,
 will you not be ashamed of such a Perversion of
 the Scripture? For it cannot help your Design at
 all, if you cast it in any Form, so as that only may
 be inferred, which is the obvious Scope of the Ho-
 ly Ghost; nor be that Rule, in walking according
 to which, in our Case, we will be delivered from
 the Fear of a destroying Rent and Breach. I know
 you will say, you designed to adduce this, and the
 following Scripture, only for cooling and quen-
 ching of unwarrantable Heats, and qualifying of
 contentions amongst Brethren; and so, being put
 in Form, all will clearly be concluded, that you
 adduced these Scriptures for, *viz.* A qualifying of
 Contentings, as to the Manner, that they de-
 generate not thereby into carnal Quarrelings. But,
 however desirous I am to give you this Charity;
 let me tell you, 1st. That it so, yet your Phrase
 and Style is most dark and obscure: For, who
 can imagine you intended no more, in citing these
 words, while you thus introduce them, *That*
unwarrantable Bounds (say you) *of contending, in*
lick Differences of the Church; (Here is somewhat
 added, besides the Manner,) *are so expressly given*
us, by the Scripture, that, if we keep according to
the blessed Rule, there will be no Cause to fear a destroy-
Rent and Breach this Day? 2^{dly}, If you say, you
 intend for no more, but a Qualifying of these

Contentions : Then, 1st, You must grant, that there is no Barr hereby put on us, or Obstruction laid in the Way of our most earnest Contendings and that even with Brethren, (for while the Holy Ghost doth qualify the Manner of going about a Duty, He doth command and commend it.) Nay but by the contrary, the very Qualification of the Duty, imposeth the Necessity of setting about it, in such a Manner, and doing it so and so, 2^d Sir, This being granted, then with whom do you contend ? And whom do you accuse, as not owning this Rule ? Or, how is your Cause helped ? For, as I told you before, I willingly own these blessed Words, in their Scope, as the most yea, only perfect Rule, in regulating us, how, in all our Appearances for God, and Contendings for Truth, we ought to behave : So I tell it you now again.

I need say no more, to what you have in the Close of this *Particular* ; since it is of a Piece with what you have in the First of these *Particulars*, in your former Paper, after your *Proposals* ; where, as here, you lick your self, and your Party clear and acquit them, as clear and innocent, in the Case ; while it is manifest, you indulge your self in a Liberty to lash such, who neither do, nor do comply with your Design. But I have said, what is sufficient, to this before : And however you have given new Occasion, to fall upon it, yet forbear : Only here, Sir, let me put you in remembrance again, of what *Proposals* were made in the Close of my former Paper, in Answer to your *First*, as to a safe Union and Peace, which if they be listned unto, will indeed deliver us, (in your own Words) from the Fear of a destru-

ing Rent and Breach, this Day. And if not, the Word of the Lord, our Covenant, and Engagements; yea, and the World will be Witnesses, that, as your Indulged Party made the Breach; so your self, and the rest of the Pleaders of your Strain, (for all your Pretences to Peace,) have kept it up, and widened it.

Now, Sir, because I find Nothing in your 7th Particular, which was not in your 4th Concession, in your first Paper, (insomuch as I thought strange how you came here again to mention it; and seeing I have answered it there, at some length, I take no Notice at all of it here:) I shall, for a Close, at this Time, offer but a few Considerations; which, as they seem necessary, in the Case; so these Words, in the Beginning of your 6th Particular, (*viz. It were much to be desired (say you) to know and consider more, what are the warrantable Bounds of Contending, in publick Differences of the Church, &c.*) perswade to a proposing of them to you. And,

First, Sir, I suppose you will easily grant, That there is a far different Method, to be used, in a managing of Differences in a Church, moving but towards a Reformation, or to be excited thereto; And in a Church, which once had attained to a Degree of Reformation beyond and above all her Sister-Churches. For, in the first Case, there must be much Pains taken to inform, much holy Guile used, how to engage Men into such a Work; much patient onwaiting, in regard that both Ministers and People have been long habituate to these Customs and Courses, which need to be reformed; and so their Judgments are to be informed, and all Means to be used how to engage their Heart and Affections,

Affections, that they may put to their Hand to the Work : And while this is endeavoured, and set about, how slowly soever the Work may proceed, and be promoted ; yet, if Endeavours be kept up for carrying it on, that Church ought to be looked upon, as a reforming Church, or in Motion towards a Reformation. But, let it be supposed, that the good and gracious Lord, to shew his Complacency in such an Undertaking, had condescended so mightily to concur with those Endeavours of his weak Servants, as the Work was carried on, over all the Opposition made thereto, Reformation was settled, the Presence of God was manifest, in accompanying Ordinances purely purged from former Corruptions, the greatest Enemies to the Work confounded, and forced to Ly Subjection and Obedience to that Church, which was now, because of the Power of God engaged for her, and of the Presence of God in the Midst of her, became *terrible, as an Army with Banners* : Yea, and to make it appear how much He loved that Church, he had forced such, who formerly had carried, in their Opposings, as if they had been of the Synagogue of Satan, however pretending to be of the Church, and Friends to her, to come and worship before the Feet of a Church thus reformed. I say, let this be supposed ; and let it also be supposed, that this Church, so beautified with a blessed Reformation, began to leave first Love, and first Works, and to decline daily from the Purity of Institutions and Ordinances ; whereby the former Power and Presence of God was sinned away ; only there remained yet some few faithful and fixed Men in her, who vexed their righteous Souls, by beholding this Backsliding and De-
fection.

fection. Now, will any Man of Sense, of Soul, Reason, Religion, or Zeal, will any Man, having the Mind of Christ, say, That the same Method is to be used, in that declining Church, by these few zealous Men, which was a just Method to be used, while she was but in a motion towards Reformation? For, whereas God was pleased to wink at the Times of her former Ignorance, he will not deal so now, with Backsliders, after so much Light, and blessed Attainments; but will fill them with their own Way: And these Men of Soul, and Zeal for God, remaining amongst them, are to hold the Cause of departing from God, and dealing treacherously with him, to their Eye, and to stop them, in this Course of Defection; or to deliver their own Souls from the Guilt and Curse, wherewith such a Defection will be pursued. And they, and they only, who deal thus, will be found to have the Mind of Christ, and to follow his Example in dealing with the Church of *Ephesus*, *Rev. 2*. And, if there be no Man to plead thus, in a Church of this begun Apostasie; or, if by their Pleadings they do not prevail with her Sons, to make her remember from whence she hath fallen, and repent, and do the first Works; then there is nothing to be expected, but that Defection will end in Apostasie, and be punished with a Removal of the Candlestick out of its Place; as now is sadly verified in that once beautiful Church of *Ephesus*, amongst whom Jesus Christ walked, and in whom He dwelt. Now, Sir, need I tell you, that this is our Case? And if you know it, Alas! why do you not more suit your Carriage to our Case? we had the most pure and perfect Reformation of any Church, we know upon the Earth; and most particu-

ticularly in this Respect, that Jesus Christ was owned King amongst us, in his own House, and did sway his Sceptre, without either Controul, or Competition. But, Oh! who can give an Account of the Wofulness and Wickedness of the Change? Alas! the Glory is departed, Reformation overturned, our glorious Lord is exauctorate, our *Samsons* are lying tyed, that, wherein their Strength lay, being departed from them! And is this, your pitiful Pleading, a Method and Means adapted either to preserve the little that remains, which is ready to dy? or to prevent such a Defection, as is like (if he do not graciously prevent it) to be quickly witnessed against, by His Removal of the Candlestick, and casting us out of his Sight, as these in whom, for our treacherous dealing in his Covenant, his Soul hath no Pleasure? Sure Sir, it would have better become a Healer, and a Man, that were taught of God to know, what our present Case requires, to have set before the Eyes of all of us, our Baseness, our treacherous Lyings aside, in the Day, when we were called to maintain our covenanted Reformation, and to have died in the Defence thereof; before we had given Way to the invading and overturning Enemy; our detestable Neutrality, our abominable Breaches of Covenant with God, and with our more faithful Brethren. And particularly, to have held to the Eye of your Indulged Brethren, whom with so much preposterous Zeal you patronize, their undeniable Breach of Covenant with God, as the very letting go the Word of the Church of Scotland her Patience; and all the Mischiefs and Miserie they have brought upon the poor Remnant, by this Act of Disloyalty to Christ, their abominable Ad-

acceptance. But to close this, Sir, since it is my real Judgment of your Pleading and Palliating, I dare not forbear to tell you it, I look upon you (however you look upon your self, and upon every Soul, of the same Drivings and Designings, with your self, I except not one) as in this deserted, and not having the Mind of Christ, or knowing what the Israel of God ought to do, in this Day of Defection. And it shall in the Issue be manifest, that the after you and they drive, and the more furiously you go forward, the more certainly our Defection shall grow, and go on, the more inevitably our Breach shall be made wide as the Sea, and the more surely the Whole shall be ripened for the approaching Ruin. Sir, I speak not these Things to irritate, but to warn you: But if you will not take Warning, I cannot help it. Oh! if I could weep over my own Accession to this Defection, and my not Withstanding it, as I ought to have done; though I had made my self thereby a Sign and Wonder!

2dly, Sir, It is to be considerd, That it is a far other Thing to have and exercise a Christian Forbearance among Brethren, differing in many Things, in order to the Peace, Union and Harmony of the Church, and of particular Societies amongst the Saints, in that Church; when hereby the Cause of the Church is not hurt, indangered, or lost: But upon the contrary, there is, as to that, a Harmony and Oneness of Soul and Shoulder, in carrying it on; (and as there will be different apprehensions about many Things, while we grow but in Part; so it is a Part of the Practice of pure Religion and undefiled, to forbear one another in Love:) And to plead and perswade to

the having and exercising of the same Forbearance in order to an Union amongst themselves, which hereby the Cause it self is lost, valiant contending against such, who have given, or are giving way to the Enemy, and, upon the Matter, have really thereby complied with their Designs, whatever they may pretend, is forborn, or interpreted Faction, or Fraction; and by this Means, the whole are involved in the Defection, and the Cause utterly lost, and that without any correspondent Testimony. This is so plain, as I need make it no plainer; for thus it stands with us this Day, as shall be further cleared. And for this Purpose I cite your 3^d Ground, adduced to confirm your 4th Proposal; which must say what I assert, if it say any Thing.

But, 3^{dly}. Sir, There is a vast Difference between these Two; to have, and exercise Charity, and to have Forbearance, when the Case is only this, that one or two, yea, or more good Men, do slip into a Fault, and that even such an one, as is manifestly prejudicial to the Cause, in its own Nature: And to have, and exercise the same Charity towards the same Persons, and give them the same Countenance, as to keep up the same Familiarity and Intimacy with them, and shew them the same Kindness, while they are not only thereby made more tenacious and irreclaimable; but turn active to carry all with them, and have their Agents and Proctors to procure and conciliate Respect to them, and keep up their Credit in the Church; as Men still fix their Faithful and straight; while they are thus busy and bent to carry on a Defection: Sure, Sir, you will easily grant, That either Silence in such a Case, when a Course so dishonourable to Christ, so

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destructive to the Church, so dangerous to these Drivers themselves, or a not vigorous and valiant Opposing of them, is more than Misprision of Treason. And therefore, all who would not be charged, as guilty of the Conspiracy, must not only try Treason; but each in his Capacity set himself, both to contend openly with these Ringleaders; and also with all the Men, who make it their Work, to play the Proctors for these, while they under this Patrociny drive on, and are high and furious in their Course. Now I need say little to make you understand what I mean; what the Indulged have done in Prejudice to the Cause, and how confident they are become in their Course; it is evident, alas! too too evident to all the Nation; and how much they have been heartned and hardened in their Way, by the Countenance they have gotten from those, who should have rebuked them sharply, as Men gone out from us; and how, they have been made stout and confident by such pleadings, as we have in this your Paper; so, the more Serious have been stumbled: So that now we are indispensibly called, as to Witnesses against the Wrongs the Indulged have done to Christ; so, against the Way, that you and others take in Patronizing them; whereby you and all, who drive your Design, have done more to establish that Church-destroying, Remnant-ruining Mischief, than ever the Indulged themselves were in case to do. And, hereby, as I do witness against both of you, so I bless the Lord, who brought me back from the Gates of Death to scribe these poor lines, though, when I have done, He should finish my Course, with this my Testimony;

4^{thly}, Sir, Consider, it is a far other Thing, for to have and intertain Charity, and exercise Christian Forbearance towards Brethren, overtaken into a Snare; or, in an Hour of Temptation and Darkness, hurried in a Course, before they had considered the true Nature, and terrible Tendency of engaging in that Way: And another Thing to use the same Familiarity and Freedom with these Men, who, after sufficient Means have been used with them, to discover the Evil and Abomination of what they have done, after, to the Conviction of all, who will not shut their Eyes, the Ruin of the Cause and the rending of the poor Remnant must be refounded upon their Course, yet persist hold on in their Way, seek to justify what they have done, and wax more confident in their Course. Sure, Sir, you will say, (or if you will not, otherwise,) that all the Countenance due to such Men is to express our Love to them by sharp Rebuke and by taking such Courses with them, as to reclaim them from the Errour of their Way; or to preserve the Church pure, when we can do no more, from so dangerous and deadly a Contagion. As I shall forbear to make this more plain; so shall earnestly desire you, in Seriousness to reflect on your own Way, and Method, whether it is what Christ calls for, what the Good of the Church calls for, and what the Advantage of these Men thus insnared, calls for; and what the Credit and Advantage of your own Ministry calls for, in the Case.

Lastly, Sir, Consider the Vastness of the Difference betwixt these Two, a Bearing with one another, in Love; And a keeping of one another Company: While by this Intimacy and Converse (as

Forbearing to witness, by all suitable Means, against what should be the Detestation of our Soul,) the Defection is carried on; and that, which at first seemed to be but a small Brook, is turned thereby into an impetuous Torrent swelling over all Banks, as a Deluge, whereby the Church is overwhelmed, and swallowed up. Sure, the golden Rule here is, Not to give Place to such Men, no not for an Hour, that the Truth of the Gospel may be continued with us; and that the Cause may be transmitted safe to Posterity, *Gal. 2. 5.* And if Peter, and a zealous Barnabas, with the rest, should be so far left as to dissemble and not to walk uprightly according to the Truth of the Gospel; then it is the Duty and Honour of a zealous Paul to withstand them all to the Face, wherein they are to be blamed; and openly before them all, who had been by their Carriage stumbled into a Compliance, to witness and testify against them. This, I say, Sir, is the Golden Rule, in the Case. And here I must tell you, that your Practice, and the Practice of the Men of the same Projectings, and Drivings with you, hath been so contradictory, in the Case, that by your opposite and contrary Method our Defection hath been carried on to the dreadful and deplorable Length it is at this Day, and is still growing; so as I neither know, where to begin, nor where to end. Sir, a just Inlargement on this Head, would impose the Necessity upon me, *First*, To give the Series of our shameful Defection. *2dly*. To shew the Connection it hath had with your Method, as with a Cause; whereof I wonder that you are not ashamed, after all that this miserable Kind of Palliating and Plaistering hath caused, (bear with me to say, hath caused; for

for on that Part must it be refounded in a great Part, yea in the greatest) in that poor Church, and amongst the distressed and distracted Remnant. But referring that Account to a more proper Place, I shall only shut up this Discourse, with these few Hints, for your Conviction, and the Vindication of such, whom I hope, Thousands such Papers of yours will never blindfold into a Compliance with what you drive at, while they observe these Things.

And *First*, Sir, since our Indulgence was introduced, and a Soudering with the Indulged hath been so much pursued, pressed and perswaded unto, hath not a Soudering also with the old malignant Party been vigorously carried on? so as the Bulk of the Non-indulged, as well as the Indulged, are turned Engagers, and *Publick-Resolutioners*, and the Generality of Professors become fervide and furious for these Courses. Sir, this is no Secret, it is very well known, there hath not been so universal a Concurrence, so much running and riding, so much Care and Zeal among Ministers, and Professors, these *Nineteen Years*, how to have a Party appear to own our exauctorate Lord, and to have him set again upon his Throne, and how to have the House rebuilt upon its own Base; as there hath been, how to procure a Party for, and how to support these, and be soudered with them, who are in their Principles and Practices known Enemies to all our precious Interests, and have been active in overturning Reformation, setting up all these Abominations, and in shedding the Blood of the Saints. And next, are not some Ministers, now reflecting upon the Protestation, and the *Protesters*? I mean some of these, who owned the

Protestation, yea, and it may be suffered for doing so; and saying, If that were to do again; they would not do it, (which is but a licking up of their Vomit, and a Demonstration of the Prevalency of the Spirit of Defection, in this Generation :) applauding these, who at least, (however they went not) went along with the *Resolutions*, and with these *Assemblies*, which gave Life to these *Resolutions*. But I am not here to debate that Matter, my Purpose being only to adduce this, as an Instance and Evidence of our Lukewarmness and growing Defection. And yet I must say, however not a few good Men were left to carry on these Courses, which gave the real Rise to all our Miseries, for the Church's further Trial, yet they, who were once otherwise minded, must be put in Mind that they are now Changelings. But, 2dly, I am so tender of the Repute of these great and good Men, as I am constrained in Charity to affirm, That if they had lived to have seen the Miseries, that the *Resolutions*, and these *Assemblies* have brought upon the Church, and to have observed, how the holy Lord was pleased to desert such, as had been principal Ring-leaders in that Course, to be Weights on the Working-hand of all the Church of *Scotland*, whereby they were withheld from appearing for God and his Interest, while the Enemy put forth his Hand to overturn all; and by the Observation of their Baseness in lying aside, were made bold to accomplish all the Wickedness, that was in their Heart; as also to desert them to be Ringleaders in this Defection of the Indulgence; while it was given to some to die gloriously, and be martyred on the noble and non-such Interest of the Prerogative Royal of Christ, who had been Chief in that valiant and faithful

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Opposition to these Resolutions and Assemblies : I say, It were a Wrong done to the Memory of these great and worthy Men, to think, if they had been alive to this Day, and had seen all that our Eyes have seen, that they would not have done and acted for God, that which would have been a Proof of their Sorrow, for what they had done, and less undone. So that this Profession of these Men now who were once otherwise minded, after all that they have seen, is clearly demonstrative of their Defection. And now they look like Persons, who have yet an ill Turn in their Hand, besides all that they have done, in Prejudice to the Work of God ; and we are to look upon them, watch over them, and beware of them, as such.

3dly, Was not this the Effect of this Soudering with the Indulged, that there was much ado, how to procure a new Court-Licence, which issued at that Meeting at *Edinburgh*, calling themselves an *Assembly*, whereby our Defection is yet further carried on ; as is evident from all their Acts and Actions ? I shall forbear to mention here, how it was in Contemplation of this new Court-Licence, they were so vigorously driven on at Court, and greedily gaped for at Home ; and how, through Fear of its miscarriage, that there was such a great crying out about that Time, upon meeting in the Fields with Arms, (as Witness the Gentlemen in the West in their Letter to the Council, the indelible Mark of their Defection.) and what were the Courses and Carriage of many, when that poor Party were gathered together, in soudering us then into an Oneness with the Interest of the Indulger, and the Indulged ; whereby it came to pass, that that Party was broken. And, as some were not ashamed to

profess

profess their Gladness thereat, as looking upon that Rout, as the utter Ruin of the Party, who stood in their Way of an Union with the Indulged; and their making Use of a new One, which they had upon the File; so it hath made Way, in his Righteousness, to a further Discovery of many a Minister and Professor. And their Way being paved, by this Breach, *to it they went.* And we may this Day look upon their Assemblings, their Acts, and Actings with Sorrow; because Desertion and Defection is written on all these. I say, this is not the Place I mind to meddle with these Things; there may be another Occasion for that. Only at present, I'll say, it may be, it shall be found, upon just and impartial Search, that in the Skirts of *Hamilton Declaration*, whereby the Interest of the Indulger, and an Union with the Indulged, were secured, will be found the Blood of the Slain.

And this leads me to the last Instance and Evidence of our Defection, which I shall now mention, *viz.* That there was such an Advice given to the Prisoners, perswading them to take that Bond, tendered by the Council, which was a plain and manifest Betraying of the Cause, and a condemning of all that had been done for promoting the Work of Reformation. And yet, as the Adviser confidently affirms, he had many judicious and good Men to go alongst with him; so Others out of Love to Union (O cursed Union, in the Case, ought we to call it! and Posterity will account it;) laid themselves aside from an open Opposition to these Workers of this Iniquity, of whom it might have been expected that they would rather have died in the Quarrel, than have been silent, in the Cause. Hence upon the Advisers Confidence, and upon the

Others Silence, began not a few of these, accounted old and great Professors, to drive so furiously, as to commissionate some, to go unto some Ministers whose Advice, they thought, would have most Weight with the Prisoners, to deal with them, and to perswade them to put forth their Hand to this Iniquity. And when they could not prevail with them to do this, and sin against God, and the Cause and the Souls of their Brethren, yet became so confident, in their Course, as very magisterially to treat these, for not complying with them in this Wickedness; yea, and to persecute such Professors, and gave contrary Advice. But, if what hath followed upon that Advice, both as to the Living and the Dead, of an open Rebuke from Heaven, against the Givers of the Advice, the Listners to that wicked Counsel, and all the Men, who were silent, and did not witness against it, be not understood, 'tis fit for me to be silent, and to sorrow in the Consideration of what is coming, that, *Will they, Will they*, shall make all of them understand it. Hence also followed these Pleadings, for the Peoples giving Bonds to the Council; and the Silence of such, as should have witnessed against the Wrongs done to Christ and his Church thereby; and their following Countenancings of such, as had done these Wrongs. Whereby the Generality of the Professors have been not only made forward, in their Countenancings of this Course; but rendred furious and fierce against all such, who dare not go along with them: Whereupon hath likewise followed the Widening of our Breach. And at whose Hands this will be required. He himself, who is upon his Way to visit for these Things, and to be avenged on such a Generation.

as we have been and continue to be, will quickly declare.

But here I shall break off, when I have told you, not only my Fear, but also my rational Perswasion, That he shall never take a Testimony, which hath Honesty and Zeal in it, from any Meeting of Ministers, or Professors in Scotland, till First, there be Meetings to mourn over our deplorable Unions, in not testifying, as against the Violence and Wickedness of the overturning Enemy, so against all our subsequent Unions, whereby this Course hath been either connived at, or really established. Alas! Sir, If we had been faithful to Christ, we should, instead of our trifling Methods, while the Cause is thus treacherously betrayed, and our talking about Healing, have contended with them, as with Enemies. I refer you, for this, to consider what is said, *Prov. xxviii. 4.* where, by a clear and undeniable Consequence, a not contending with such, as do not keep the Law, is constructed a Breaking of the Law, and a Praising of such, who do so. I say, consider this, which if you do, you will be less prodigal for the Future of your Praises of the Men, who are guilty of so high an Act of Disloyalty against Christ; and, instead of driving this your souldering Design, you will be stirred up more zealously to contend with them.

Secondly, As long as the Indulged are admitted to sit in these Meetings; till First, they present themselves, as Mourners over what they have done, (and I am sure, never Men in the Church of Scotland had more Reason to do so, than they have:) Before they be admitted to sit, as Members, in a Capacity to meddle in his Matters, or consult about his precious

Interests. Sir, if you doubt of the Ground of my Perswasion, or deny it ; then, if I may draw a rational (yea, and in the Case, a religious) Conclusion, as to what is to come, from all that hath passed in their Meetings, where the Indulged have sitten, as Members, before they were perswaded, and prevailed with, to be Mourners, for what they have done ; put me to it in your Next, and I hope to make it a Demonstration, in Matter of Fact. And with this I leave you, seriously to think, what you are doing, and what you are driving : And shall wish you, what I desire to wish for my own Soul, and what, as the highest Expression of your Love towards me, I entreat you to wish for me, viz. More of the Spirit of Repentance, for what all of us are guilty of ; more of the Spirit of true Healing, which must begin at Bleeding, and Brokenness of Heart, in all of us ; and in order thereto, our Healers must prick us at the Heart, (O ! when will we see a Mean raised up, who will be taught of God, to strike all of us in the Heart-Vein ?) more of true Zeal, as for the Recovery of the Cause, so for the Recovery of our lapsed Brethren ; or if, alas ! we, for our Part, have sitten our Opportunity, as to both, (as, I am afraid, we have done that, which will make him choose other Instruments, than Men of such Practices, for so honourable Work :) yet, that we may transmit to Posterity some Testimony to the Cause, with some real Evidence of our Shame and Sorrow for all that is past, that they may take Warning by what we have been, and done ; and what hath followed thereupon, to be more zealous for God, if ever He graciously condescend, in his Time and

Way,

of these Answers.

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Way, to recover to them, what we have basely
lost; and put them again in Possession of what
we have let go. And so I subscribe my self;

Your poor Well-wisher,

and affectionate Brother,

R. M A C W A R D.

POSTSCRIPT.

S I R,

[If it fall so out that this Paper be made more pub-
lick, I would not have it judged a Wrong done
to you, if, in order to that, some Things (the Sub-
stance being reserved) were altered, and some Ad-
ditions, where the Matter requires, or Amplificati-
ons, were added. Yet, if I thought your self, or
any would quarrel at this, now you have the Copy
to judge by, I rather resolve to let it pass unpo-
lished, as it stands, without the Alteration of a
Word.

The

The PUBLISHER *to the* R E A D E R.

HERE follow some of the worthy, and now glorified Author's Letters, relative to the Sins and Duties of that Day, and not impertinent in our Day, wherein such Duties are much slighted, and the same or like Defection as keenly and effectually carried on and corroborate. As the Tendency and Strain of Mr. *Robert Woodrow's* History of the *Church of Scotland*, in those Times, rendered the Publishing of the preceding Answers necessary; so, his Manner of writing, far otherwise representing Things, contained in these Letters, than this faithful Witness, make their Publication also necessary, and seasonable at this Time. 'Tis presumed they will not be unacceptable to the pious and unbiassed Reader, and may tend to Edification; and possibly to the Conviction of some yet alive, who were involved in the Sins here witnessed against, or are ensnared in the like to this Day.

The first Letter contains, after a transient Touch at the Drivings of these Meetings of Ministers, who strove to limit, or silence such Field-Preachers, and publicly testified against the Indulgence and other Sins of the Time, the Author's Judgment anent the Scope and Heads of a Paper, designed by some indulged Ministers, to the indulged Brethren; and how freely they should be dealt with in private when Persons were not in Capacity, or had no Access to do it publicly. The judicious Reader

will perceive Mr. Wodrow's Judgment the Reverse hereof.

The 2d shews the Author's Mind of Misreports, and the Spreaders of them, against that Party broken at *Bothwel*; which Mr. Wodrow calls, in Reproach, the *Warm-Party* (for he could not call them cold, or lukewarm, as his moderate Party might be termed) where he may find his Share among the Spreaders, told 40 Years before his History was printed.

Next, of that Meeting of Ministers at *Edinburgh*, August 1679, (whose Conduct and Conclusions Mr. Wodrow applauds, *Vol. II. Page 98.*) their Conclusions and horrid Defection: Where, of the Duty of the more upright Professors and Ministers, with respect to such Meetings and Assemblers; such Compilers not to be termed Non-conformists: Of cementing Unions: Of the dreadful Day approaching, and the procuring Causes thereof; among which the Cess; the Bond, most plain Perjury; another Bond of Peace; all plead for, perswaded unto, and concluded lawful, by the said Ministers: Whom Mr. Wodrow patronizeth, palliating their Guilt herein: Tho' he say, Mr. Edward Jamison, every worthy Presbyterian Minister, being sent by the Meeting of Presbyterian Ministers then in *Edinburgh*, perswaded the Prisoners to subscribe the Bond, (as Papers before him bear) yet presently he contradicts the Papers, without offering a valid Reason for so doing, Page 81. And that a Letter wrote by Mr. George Johnston (bonded-for Minister at *Newbottle*) had a great Deal of Influence upon divers of them: Some Papers bear, that the Letter came from the Meeting of Ministers; but this (says he) is improbable, Page 82. Thus he deals with his Vouchers, and original Papers, when they serve not his End, and so imposeth upon

upon his Readers, not suffering Papers then writ to set Matters in their true Light. But he grants (*Page 100*) that Meeting of Ministers in September 1679. agreed 'twas lawful and expedient to give in Bond for Ministers, as enacted. Some few (says he) had Difficulties about it, but did not insist upon them:

The 3^d offers his Thoughts anent the splendid Reception of the Duke of York in Scotland; wherein he presseth to Humiliation upon that Account, &c. pointing at many Advantages of that Exercise shews how these, who should been the Promoters of this Duty, might be Hinderers thereof, with fair Pretences of pawkly Prudence, and expecting Enlargement of their limited Liberty from that Popish Duke (as actually they proved, when dealt with to concur in a publick Fast, by these written to, who observed the same in several Places against their Will; which Pretences he obviates. Here, as Mr. Wodrow could say nothing for his moderate Party, who crouched to, and afterwards loyally addressed the Idolater, their being exercised in, or exciting others to this Duty; So he would as little tell what the more stedfast and upright Presbyterians did therein. Unless he reckon their publick Days of Humiliation at this Time, wherein they afflicted their Souls for this and other Sins, among their Heights, Flights and Excesses, wherewith he reproacheth them.

The Last, is that Letter, a Part whereof is printed in Mr. Wodrow's 2^d Vol. Page 134. whereof more in the Close.

L E T T E R

To a Non-indulged Minister in Scotland.
Jan. 20th 1679.

Dear Brother,

YOURS of December 28th, I received Yesterday : To the *First Part* whereof I can say but little ; not having as yet received yours, which you say, was sent by Sea, giving Account of Mr. Cameron's Business. Neither have I received any of these, which I hear others, beside your self, have written about that Affair. But, I judge, I may safely say this much ; I wish there may be more slow Driving, than you insinuate in your Letter : For the faster they run, and the more furiously they drive, in that Matter, they will be the further from their Purpose, and will the more certainly fall into the Ditch by that Driving. You insinuate there will be no *Apology* for his Declining their Authority. Dear Brother, I shall not answer the Matter before I hear it ; for that were Folly and Shame : Only let me put you in Remembrance of what I have said about all Meetings of that Nature, in mine to you about the *cess* ; till we first meet to mourn for what we have done, and left undone, when these Meetings had Authority. 2dly, It will, in my poor Opinion, for any Thing I have ever yet heard, be a difficult Task for them, to prove that Meeting to have been a true Presbytery, having the Authority, which they clamour was declined : And till they do this, there

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needs

needs little Apology be made. Nay, what if it should be said, and affirmed, that Respect and true Tenderneſs to Presbyterian Government, might have driven the greateſt and graveſt Man in *Scotland*, upon our owned Principles, to have declined the Authority of that Meeting; as not truly any Presbyterian Meeting, having that Authority they then aſſumed and exerciſed.

As to the 2d Thing you hint, *That it was not much the Matter of the Indulgence, he was quarrelling about, as, &c.* I ſee as little, for all that ever I hear ſaid, or, I believe, ſhall ever hear, how this can be aſſerted; for that *Et cætera*, was but Things which fell in, at the By, when quarrelling about this. And here give me leave, D. Brother, to be plain with you. I am from what paſt in that Meeting, and what I like to follow upon it, the more confirm'd in my former Apprehenſions, about what ſhall be the Iſſue of all theſe Meetings, be the conſtituent Members what they will, till once we meet to mourn. O the Shame! alas! will we not ſee it? will We not be ſenſible of it? That the firſt Meeting, reſuming Presbyterian Power, ſhould begin at *Patronizing the Indulgence*: And if any Man come near the Ground conſecrated by the holy Water of the Council's Indulgence, he muſt be liſted before them, as criminal, and be proceeded againſt, as a Divider; or have an Obſtruction put in the Way of his Miniſtry: If we have forgotten, that for ſuch like Pranks amongſt other Things, the Lord ſealed, in his Righteouſneſs, Presbyteries, Synods and Aſſemblies, This very Declination may put us in Mind: (I wave the Lawfulneſs, or Unlawfulneſs, the Neceſſity, or Not-neceſſity thereof, at preſent.) How eaſy is it for him, when Coun-

of his own Constitution, (giving, and not granting that this had been a Presbytery,) do not take heed, to use their Authority for *Edification*, and not for *Destruction*; to make these Courts, and their Conclusions contemptible; even tho' many of the constituent Members be gracious and godly. Brother, Brother, it is the Lord we have to do with, who knows how to seek out the Lirks of our Pretences: For, if no more had been intended, than what you insinuate, another Method would have become them better. Yea, and for Verification of this, it had been necessary for that Meeting, to have condescended upon a Brotherly Admonition to their indulged Brethren; and to have set before them the Iniquity of their Way: But this was not only not designed, nor done; but, if the Lord should not give some Check to Courses taken, the All of our Cause should be quickly sacrificed to a *Compliance* with that *Defection* of the *Indulgence*. And here I must tell you plainly, that there hath been so much Pleading for, and Palliating the Blackness of this Defection, as the Number of our *Non-indulged*, upon a true Reasoning, will be found much fewer, than they are taken, or given out to be. 2dly, I much doubt, if such Keenness hath been used with the *indulged Men*, to make them sensible of the Sin of their Way, as hath been used, with a special Bitterness, against such, as have essayed to witness against the Wickedness of this Course. But I shall leave the first part of your Letter with this short Hint, not being willing to dip into the Debate, till I see further, and have all these Informations, which we hear are sent us; tho' we have neither seen them, nor know when we may, or shall: And yet hear, that Copies

of them are Abroad long since with you, which is not fair Dealing.

In the 2d Part of your Letter, you shew me, That you and your Brother have resolved to keep up that Paper, about hearing the indulged Brethren, sent you, upon this Consideration, That it is resolved by some Brethren, to exoner themselves, in a joint and faithful Representation to them, of the Evil of that Indulgence, &c. And as to a Draught of such a Letter, you desire my Judgment. Dear Brother, to let you see, how unloever, I will decline Nothing I am able to essay in so clamant a Case; but will with a blunt Plainness freely tell you what, I judge, should be written to them. *First*, I would have the Writers, whoever they be, write and weep at once, and set before the Eye the Sin and Shame of our unworthy Carriage in the Day, when never were Men more clearly called to have witnessed a good Confession, than we were; and yet never did Men more sinfully, more shamefully, more basely sit that Call, and shifter with putrid Pretences, that Appearance for Christ than all of us did, when we were in Case to have done otherwise, and unquestionably called unto.

I say, I would have the *Non-indulged*, set this before the Eye of their *Indulged* Brethren, in the *Fit Place*, as equally guilty before the Lord with them, and as these to whom God hath at last made so clear a Discovery of the Hainousness of this Iniquity; you cannot look back upon that Thing, but your Soul is wrung out at your Eye: Yea, I think, of us may meditate Terror, at the Thoughts of what was then done and left undone by us. And he must profess unto you, I very much doubt, (O might be disappointed!) if ever a Soul of us, were Members of these Meetings, shall sit again

true Presbyteries, Synods, or Assemblies. It may be
 before, or at the Time of our Delivery, we must be
 all swept away, that He may thereby teach Po-
 sterity to be, in the like Emergent, some other Thing,
 than we have been : Or, if there be any left to see
 a better Day, it will be such, who are now in the
 Bitterness of their Soul before Him, in the Remem-
 brance of what is past. *2dly*, I would have the Writers
 to regret, in writing to their *Indulged* Brethren, their
 Unfaithfulness to them, *First*, In that they looked
 on, while they saw them precipitate themselves into
 that Snare, without warning them, without wrest-
 ling with them, without weeping upon them, and
 beseeching them not to have done that abominable
 Thing, which he hated. *Secondly*, Because that hitherto
 they have not witnessed, by their Carriage towards
 them, their just Detestation of that Deed ; but ra-
 ther on the contrary, out of a Respect to their Per-
 sons, have carried towards them, as if they had not
 in the least wronged the Cause ; whereby they have
 been strengthened, and heartned in their Course, and
 hardned into an Inconvincibleness of their having
 done any Thing amiss. *Thirdly*, It will become the
 Writers, to set before them, how, through this Ex-
 cess of Affection towards their Persons, they have
 been carried to do, and say Things to the Wound-
 ing of the Hearts, and weakning of the Hands, not
 only of many of their Brethren, who have been
 Workers together with God ; but to the Discou-
 ragement of many of the serious People of the Lord
 through the Land, whom they ought to have owned
 more, and encouraged more : Not only because they
 were manifestly, not only under the Oppressings and
 Persecutings of Christ's stated Enemies ; but under
 the Discountenancings, and the Discouragings of

not a few of the Indulged ; because the poor People durst not approve, applaud and follow them, wherein they could not see ; nor was it to be seen, that they were Followers of God.

3dly, These two being premised, then, in Writing to them, the Writers would beseech, obtest, yea, and charge them before the Lord, that they would glorify God by a free Confession of their having done that, which will be found so manifest a Breach of Covenant, a Complying with the Supremacy, the just Horror and Hatred of the Soul of an Ambassador for Christ, and Abjured *Erafricanism*, the Wrong done to the poor Church of *Scotland*, the giving up of her Cause, the Relinquishing and abandoning of the Word of her Patience, the Wounding the Hearts and weakning the Hands of their Brethren ; and doing that, which is manifestly, if the Lord prevent it not, the Ruin of the poor Remnant : And, as Men sensible of these Things, forthwith to relinquish that Indulgence, shake off that *Erafrican* Yoke, and betake themselves to the Preaching of the Gospel in the Capacity of the Rest of their Non-indulged Brethren. 4thly, Then, it would be proposed unto them, that when this is really done, and Confidence hereby come at before the Lord, and mutual Confidence begotten amongst all the Servants of Christ, as Fellow-workers unto the Kingdom of God, that then there may be Communings amongst Brethren thus unite, and serious seeking of God, together and apart, for Light, Life, Strength, Courage and Zeal, how to recover the Ground, which hath been so basely lost ; with a plain Declaration, that, if these Things be refused, shifted, shuffled over, or snuffed at, neither can they own them longer, as of their Party, or a *Part of the suffering*

Remnant; Nor are the People to be blamed, if they carry towards them, in their Ministerial Capacity, as towards the Curates; whatever Affection they may be allowed, and required to retain, as to their Persons.

Thus, dear Brother, I have given you a brief Hint of what I would have the Materials of that Draught. And as this plain 'bove-board Dealing appears to me, to be the safe Way, wherein alone we can expect our Master's Countenancing of the Essay, and his Approbation; so, no other Method seems to keep a Proportion with their Conviction: For all other Courses will prove but an unprofitable Tripping, and will either vanish to nothing, or resolve into such an Union with them, as will be found to have the Homologation of the Indulgence wrapt up into it. I shall not suggest my Apprehensions, as to the Issue of these Treatings with them, if this plain Positiveness be not previous, and adhered unto: For, I suspect its greatest Length will be this, That they shall welcome *Non-indulged* Men to their Pulpits; and well may they; for hereby is their Entry homologate: Or, that they will undertake to go preach now and then in the Fields, and then return to these Churches, to which the *Indulgence* gives them the Relation. I say, Treatings with them, when they are not plainly dealt with, may land here; and they may think their Condescensions great. But, alas! neither will all this, nor many such Things amount to any Thing, that will answer the present Duty, remove the Scandal they have given, or prevent the Hurt, they will certainly do, by their Continuance in their present Capacity; and it will end at last in sadder Breaches and Animosi-

Thus,

Thus, dear Brother, I have used an undisguised Plainness with you; since you put me to it. I am sorry, to hear of your continuing Weakness and Infirmary; which makes me apprehensive we may be deprived of the Advantage of your Ministry; which your Master hath made useful to many; particularly since that noble and memorable Appearance at the Hill of *Beeth*. And therefore, let me suggest this to you; my dear Brother, look back upon all these Courses, which have been taken for Union, and see, and read our most legible Desertions upon them. And in your Weakness, when you cannot go abroad, to preach and witness, as you used to do, with your Brethren, who come to visit you, and, may be, by Insinuations seek, and press an Approbation of their Course, the Plainness, the Faithfulness, the Freedom of a dying Ambassador; Remonstrate to their Conscience the Danger of these carnal Contrivances, whereby our Cause hath basely been lost, and charge them, by their Appearance before the Tribunal, to be more plain, positive, and less *Oraculous*, in witnessing, as against other Things, so against the Sin and Defection of this *Indulgence*. Dear Brother, I take the greater Freedom to suggest this unto you, That, if I were this Hour to die, if it were possible for me to have all the Church of God before me, I would desire to die in their Sight, witnessing against my own Unfaithfulness, in not having witnessed, more publickly to the World, my Thoughts of the Wickedness of this *Indulgence*; but that I was fooled into this *Unfaithfulness* out of a Desire of *Peace* and *Union*; and as I have missed of that, so I carry about with me the Sting of Unfaithfulness, having smothered what I intended; and by more judicious and tender than my self, was pressed

make publick. I shall add no more; the God,
whom you have served, give you the Spirit of the
Day in its Day, and be with you at Death. I am,

Your poor Brother
and Well-wisher;

R. MACWARD.

Another of his Letters to one in Scotland.

My worthy and very dear Friend and Brother,

YOU may be much surpris'd to see a Line
from the Hand of a Person, who hath
not the Advantage to know you; tho'
without the Reproachings of my own
heart, I dare assert, your Straightness for God,
while others were staggered, and turned aside with
the black Byas of this declining Time; your
steadfastness in his Cause and Covenant, and singu-
lar Usefulness, to such as you saw continuing with
in these Tentations; are Things, which have
deared you to my Soul, and still do, beyond mea-
sure: And therefore I take this Opportunity to
write to you, at such a Time, wherein if Profes-
sors obtain not Mercy to be *fixed* and *faithful*, all
seems to be lost. (O! let this be your Cognizance
at the present, and your Memorial in succeeding
Generations!) And if they do not appear fervent,
the Ones and Twos of the Ministry (for alas! the
sons of *Zadok* are now brought to a few Number.)
who would willingly appear for their wronged and
wounded Master, and for his bleeding, dying and
expiring Interests, (when the rest have done worse,

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yea,

yea, much worse, than to forsake him, and flee, may be frightened from the Work of the Day, and fainted in it.

Dear Friend, I cannot forbear to tell you, that it was a Wound to my Soul, to hear it hinted and that with much Regret by such, to whom you are still dear, that you were fallen into a Mistake with that poor Party at *Hamiltoun*; of whom I must now say, They were the only Party the worthy to bear the Name; or deserving to be looked upon as such, who in Singleness of Soul had the real Reviving of his Work upon their Heart: And when these Clouds, which have been with much Art and Industry created, to darken and benighten them, are blown away, (which the Lord, by whose Actions are weighed, will not fail to do) their Innocency will shine, to the Shame of such, as have reproached them. But, Brother, these Two Things relieved me, as to your self, and many other good in the Land, *First*, I thought it no strange Thing if you and other gracious Persons should have been incensed against them, even to an Abhorrence and Detestation; considering how they were presented to you in Principles and Practices; (But O! I would not abide the Reproof of the best of the Representatives for many Worlds.) But the 2d Relief was, That I was assured, (since the *hy Tongue is but for a Moment, whereas the Lip of Truth is established for ever*:) he would not suffer gracious Persons, (who love and hate Things, as they observe them to be subservient, or opposite to the promoting of his Interest; and favour, or discountenance Persons, as they observe them fixed, or not fixed, fervent, or lukewarm, as to a contenting earnestly for the Cause,) to lie long under the

Mistake

Mistake, to be charmed and cheated into a Hatred of their poor Brethren, by these Representatives; and that for no other Reason, but because they could not carry them alongst into a Compliance with, or overcome them into a base Connivance at the Things, which his Soul hateth: And till our Soul hate these accursed Things, which have been hugged by us, the Marks of manifest Displeasure shall be seen upon our Armies and Assemblies. I leave you to gather, what may be our Expectation of Armies and Assemblies, from *Josiah* vii. 10, 11, 12, 13, 14. till there be both Mourning, and putting away of the accursed Thing. I shall not enlarge on this at present; only I cannot forbear to tell you, I would not have had Hand in stating the Cause so, as it was stated in that Paper, called, *The Hamiltoun Declaration*, for all that is in this World. But to return:

When, after the Break at *Bothwell-Bridge*, Mr. *Hamilton*, and several others before him, came over, I endeavoured to inform my self the best I could; and found the Report answer what I expected, from the first Hour I saw that *Hamiltoun Declaration*: In the mean Time, Mr. *William Dunlop* came over, who, coming to see me, endeavoured to impress me with such Stories of these Men; which, if true, made them the vilest Men upon the Earth: And, finding I could not be abused into a Belief of what he reported; he said, You will not believe either, that the Lady *Kerland* was in the *Council of War*. I said, I did not believe it, and I had good Reason to look on it, as a Lie. Then, said he, *I saw her in it with my Eyes*. Whereupon (*Kerland* and his Lady being in Town, with *Earlston*, Mr. *Hamilton*, Mr. *Cargil*, and Two

or Three more, who had been Members of the Council of War, together with the Clerk of the Council of War,) I told him, he behoved to make that good: For since the Scope of his Information was to make them to appear Fools, and Knaves too, in order to my future Carriage towards them I told, I would have a Meeting; which, with some Difficulty he condescended unto: He named Three to be present, as indifferent Persons, *Mr. Ruffel, Mr. Gordon, and Mr. Potter*; whereof I was glad. After Prayer, having told them There were some Things, wherewith they were charged, that, if true, argued them Fools; such as, the Lady *Kerstand* being in the Council of War. But there were other Things laid to their Charge which, if true, they deserved all to be hanged: But if false, they did the Devil's Drudgery, who carried them about, and spread them for Truths. And to the End the more Weight might be laid upon their Answers, *Mr. Cargil*, (tho' your self and all who know that eminently faithful and zealous Gospel Minister, (alas! there are so few *Cargils* this Day in the World) will judge it was needless.) and the rest, were all particularly accused, by their Appearance before the Judgment Seat of Christ, to say Nothing, in their own Vindication, but Truth. Then the first Thing fallen upon was that, relating to the Lady *Kerstand*: She herself being called in, *Mr. Dunlop* affirmed, he saw her in the Council of War. The Account given of this, in Answer to what he affirmed, was, That when the Council of War was risen, some Friend who had been there, seeing her, with others, standing without the Ranges, sent out the Clerk of the Council of War, to bring her within the Range

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which accordingly he did : And she with *Henry Hall*, and some others, (for *Mr. Hamilton* did not see her that Day, till Night ;) sat down upon the Place, and took a Drink. *Mr. Dunlop* would then have fain made a Consistency, yea, a Sameness, betwixt his Assertion, and the Account given : As if, *to be within the Ranges* when the *Council of War* was not sitting ; And *to be in the Council of War*, were the same Thing. But then, how tender soever I was of him, I was forced to tell him (finding how many gracious Persons had been abused by the Confidence of such, who asserted the Falshood, and had *in the Simplicity of their Heart, not knowing any Thing*, been made to look upon them, and conclude them a Nest of Fools.) That his Assertion, and their Answer was so far from being the same upon the Matter, that there was a perfect Contradiction betwixt his Affirmation, and their Account : For, as I then told him, I yielded to him, in private Discourse, that she had been within the Ranges (as many others were, and used to be) and that it was clear, the *Council of War* was not then sitting, when the Clerk came out to bring her in, where she sat down on the Grass, to take a Drink with some of the Members thereof : And since he had rejected this in private Discourse, and had positively asserted, notwithstanding of all I could say of this Kind, that he saw her in the *Council of War*, it was in vain now for him, neither was their Access, to make a Consistency betwixt his Assertion, and their Vindication : For his was, that *he saw her in the Council of War* ; And now it was clearly made out, by Persons under that solemn Adjuration, that *there was no Council of War sitting, when she came within*

within the Ranges ; nay, that she did not so much as come near to the Spot of Ground, where they sat. And so this Particular, to the Conviction of all present, was found to be a gross Falshood : And yet, I doubt not, but you know, both how confidently this was affirmed for a Truth, and what Hatred and Indignation they, who judged it their Interest to make that Party odious by this malicious Calumny, have created in the Minds of many truly gracious, against the poor hated Handful, on whom *they cast Iniquity* ; that, with some Colour, they may in Wrath procure Hatred at them, amongst the Lovers of the Work and good Ways of the Lord. When this Particular was closed, I desired the Lady *Kersland* to remove ; lest she should also, with some more Colour, be reported to be a Member of our Meeting. And then Mr. *Dunlop* was heard to the Full, as to all the Things, which were laid to their Charge. And when every Particular was answered, (for I shall not trouble you with that tedious Story) I put the Question right to himself, and then to these three forenamed Persons, of his Choice, whether he and they were satisfied with their Answers and Vindication ? He first, and they next professed they were all satisfied : (in so much as *Earlstoun* told me the next Day, having Occasion to speak with Mr. *Dunlop*, that he said to him, he would henceforth, as he had Occasion, vindicate them.) And so Mr. *Cargil* closed the Meeting with Prayer, and Praise:

Sir, however this may seem a *Digression*, yet I judged it expedient here to give you this Hint, that you may notice the Ways that have been taken, and the Methods, which have been used, to separate and set by the Ears the most serious and

single

single Minders of the Work ; while some, as it is now manifest, alas ! have been driving on Designs, to the Prejudice thereof. I need not now tell you, how, when this Party was broken, and some had made them so odious, as they feared no longer any effectual Opposition to their Course from them ; they fall upon Tamperings with, and Takings from the stated Enemy to Christ, while sitting in the Mediator's Chair, and swaying his Scepter ; yea, and he is settled, by what they do, in the Exercise of his Usurpation over the House of God : And thus, that poor Party, being made the common Hatred of the Nation, and that by their Means, ye see how they go on to constitute themselves in an Assembly, and what Conclusions they agree upon : On which, I hesitate not to say, (and I doubt not but your self, and other gracious People in the Nation, however abused formerly into a Credulity of the Integrity of their Designs, now with Horrour, Shame, Amazement and Grief see it.) That deserting the Lord, and being deserted of Him, is deeply ingraven ; so, as he who runneth may read it, both upon their Constitution and Conclusions ; in so much as all, who would retain that Integrity, frae which they have made Deduction, should beware of all future Compliances with them ; and ought to carry towards that Meeting, as no Court of Christ, but as a Company, who have betrayed into the Hands of his stated Enemies, the Interest of our Lord Jesus Christ. And now, let these good Men, who have with so much keenness opposed their Brethren, and cried against such, who durst not be silent at the Evil of these indulgences, nor smother their Sorrow at; and Dissatisfaction with the Courses they saw taken, clearly

clearly tending to harden such, as were inflamed; and encouraging others to rush forward upon the like Course: I say, let such, who have opposed their Brethren, and still pleaded for the Indulged with this, *O, they are good Men!* and *O! how lovely a Thing is Union among Brethren!* consider to what a woful Pass they have brought Matters, by these pitiful Pleadings and Palliatings: But, if they will not, all the World may; and I am sure all the gracious of the Land, if they had given themselves impartially to weigh Things, must now say it, when they see it, that the Lord hath decided the Controversy betwixt us and our Brethren, who opposed us; in that he left those Men, who were grown so confident under our Opposers Countenance and Encouragement, to make such a horrible Defection: While in the mean Time, it hath not been given to them, who opposed us, and partied and patronized them, in that *Hour and Power of Darknes* to protest against them. (O that it may be yet given them!) Next, I appeal to all, to the Conscience of all the Men, who coloured over their Opposition to such, as spoke of the Indulgence, as a Defection, with the pleasant and plausible Names of Healing and Union, whether it had not been for the Credit of the Church, the Interest of the World of God, the Good of the Posterity, &c. that some had divided so far from these *Assemblers*, as to have protested against them, as no Court of Christ and against their Conclusions, as the impure Result of an *Erastian Cabal*, and a letting go of the Word of the Church of Scotland her Patience? (For a valiant contending for the Crown of Christ, was the Crown and Glory of the Church of Scotland in the Sight of all the Churches; but *the Crown*

fallen

fallen from our Head, and yet we are far from saying, *Wo unto us that we have sinned.*) If they will deny This, then let them speak out, that we may know them, for what their Speech will bewray them to be : If they grant it ; then all we may say, Time of Day, how so ? We may sob out, Oh ! and alas ! that this was so long in coming, in Order to the preventing such a Mischief ! Alace, that they did not so long ago ! and where was it ay till now ? However, now let them see to it. As this Matter of Sorrow to us all ; so, in a peculiar manner, it may make their Souls sad, while they see where their Pleadings for, and Patrociny of these Men, who imbraced the *First Indulgence*, after all its other funest and deplorable Effects, have landed the Bulk of the poor Party at last, who laid some Claim to Integrity, as Non-conformists : And now, if they will shut their Eyes, and will not see it, and so observe it, as to roll away their Reproach by Repentance, and by a plain, and open Disowning the Men of this Defection, God, and good Men will lay it to their Charge, and lodge the Guilt of what is done with them, and lay it down and leave it at the Door of their Conscience ; for not having timously prevented this Mischief, by disowning the *First Indulgence*, as a Defection ; and, for treating their poor Brethren, as Enemies, who durst not forbear, in contending with the Indulged, to incur the Hatred and Opposition of their Brethren ; that so they might approve themselves faithful to Christ, their Lord and Master, not wronged and wounded by the Courses and Contrivances of such, who made their Work to conciliate Respect to the *Indulgence*, under Colour of leading for the *Indulged*, than by the *Indulged*

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themselves, who gave the Rise by their Deed to our Christ-exalting Supremacy. And I must close this, by saying, that Apologies, without Repentance, and a plain disowning of the Men these Practices, will be so far from rolling away their Reproach, that, as they will provoke our Love more thereby, whose Interest is now manifestly betrayed into the Hand of the Usurper of his Throne, so, it will incense into an Indignation all, with whom Love and Loyalty to Christ are in a Vigour.

In all this, my dear Friend and Brother, I direct at these Things shortly, in Reference to your self and other serious Professors, 1st. Be much with God in such a gauding Time; give thy Hand to Him, as a Guide; Pray with all manner of Prayer and Supplication, for Light and Direction to yourself and Brethren from him, who is given for a Leader unto the People; now, when it is so evident that the Sun is gone down upon many of the Prophets. 2^{dly}, Let all of us consider, that we must be humble, what is that Iniquity, whereby we have provoked the Lord, both to leave these Men to this great Evil, and others to such a Faintness, there was none found of that Fervour and Fidelity, as to have protested against them. Alas! may we say, *Where is the Lord God of Elijah?* Where the Heroick Spirit, that, in the like Cases, acted the faithful Ministers of Scotland, famous for their Loyalty to Christ in their successive Generations? And I imagine, I hear you say, Alas! my dear Pastor the fixed, faithful and famous Guthrie, is gone, whose zealous Soul could not have born such an Affront put upon his Lord. And by the way, I must say, that as the best of our Synods (for

him as we have made it to this Day) are justly chargeable with the Blood of that renowned Martyr (who died allenarly upon the Head of his Lord's Supremacy) in not owning him in that Hour (O indelible Shame!) So God hath left these *Assemblers*, as a just Punishment, for deserting that Standard-bearer, to do This, which is a plain and palpable Relinquishing, Disowning and Condemning of his Cause. But, besides the Sufferings of many other renowned Worthies, his Blood, shed in that City, to seal his Testimony, his Bones, his Head standing upon the Ports of that City, where they met, are crying for a Vengeance on their Conclusions. But, which is infinitely more, the precious Blood of Christ, whereby he hath purchased his Crown and Sceptre, cries for it, and as it cries against the Usurper himself, so it crys against this base Compliance. 3dly, Ye would use a timous, wishful Freedom with such Ministers, as have not gone alongst with the rest, in remonstrating unto them, That, as you cannot own this Meeting, as any Court of Christ; but, if called before them, would either judge your self, out of Loyalty to the exalted Prince, called not to appear; Or, only called to appear to protest against them and disown them, as an *Eraastian Synagogue*; So, ye will look upon it, as a great Unfaithfulness in them, if you have not them to go before you, in Opposing and protesting against these Meetings: And you have access to bind this upon not a few of them now, as an indispensable Duty, not only from their Relation, as Ambassadors for Christ, who either now, or next, are to play the Men: But also because, by the countenance and Encouragement they have given

the Men of this Practice, they have been emboldned to this Prank now.

4thly, Ye would be now positive, plain and peremptory with such Ministers, (for now it is high Time to say to our *Archbishops* (alas! should have been sooner said) *Take Heed to the Ministry, which ye have received from the Lord, that ye fulfil it:*) That they would not dally any more with such a clamant Exigent, or think of putting off this Matter, by inventing some new Expedients, (O how fatal to the Cause have our unhappy and unapproved Expedients been!) and imagine thereby to please and pacify his wounded and weeping People, by telling them Stories of *Union and Healing* and putting this in some novel Dress; and persuading how necessary it is for Ministers and People both, so to move in this Affair, and manage their Opposition to this Meeting, as the Division among the Non-conforming Party may not grow greater. For, *First*, They have now forfeit all Interest in, and Right to that Name, and the Thing thereby understood; so that it is as great an Abuse of Language and Truth too, to call them henceforth Non-conformists, as it is to call the Curates *2dly*, Because we have woful Experience of what Courses have been carried on, and countenanced under the Name and Notion of Union. Now let them consider it, now let them see it, and sorrow over it: For these Courses coloured over with this amiable Name (O amiable indeed! if the Thing answered the Name.) will be the Lamentation and Detestation of Posterity, So that in the present Cause, we must not be pleased, or put off with the Buskry, or Bravery of Words, when the Thing it self is lost and let go, which gives the

Word

Words their right Accent, Sound and Sweetness, and makes them differ really, and not only in Letters, from a Conspiracy. 3dly, If they will study Union (as, who ought not?) will they let it be amongst the Remnant, who have obtained Mercy to withstand these Courses of Defection? And herein may they expect to be countenanced of the Lord, and to have the Concurrence of his People: But, if the Thing pursued be such an Union, as they and these *Assemblers* may be full, as they have been, unite in opposing, contradicting, yea and reproaching such, as durst not, for Fear of the Almighty, forbear to give their Testimony by Word, or Writ, both against the Iniquity of the *Indulgence*, and against these Courses, to unite upon this Head, then they but create new Division, and make the old incurable. For, I hope the Lord will not leave some so far, as to be frightened so, even by a new Combination, from testifying privately and publicly, as they can, and it shall be given them, not only against all the former Courses; but also against any new Course of Soudering and Cementing after the old Manner, if that should be fallen upon. Be plain therefore, I say, and positive with them, in showing them your own Mind (For, I am persuaded, in this Matter, you and I do not differ.)

Now and the Mind of other gracious, tender and conscientious Persons, That, as they would transmit pure Ordinances to the Posterity; as they would keep up the Series of Testimonies against the Defection; as they would put themselves in Case to edify the Church; as they would be true Healers indeed, and not Daubers; as they would deserve the Name of *Repairers of our Breaches* by their Unions; and as they would obtain the Testimony of God and Man,

Man, that they had done valiantly, and acquitted themselves as the good Soldiers of Jesus Christ : Then let them, without more Delay, or Demur, join in a Protestation against this Meeting, calling it self an *Assembly* ; and let them declare plainly against the *former Indulgence* ; For, now 'tis high Time, after all those, its Church and Remnant-ruining Effects, and after all the manifest Declarations God hath given against it : And let these be countenanced, and encouraged and concurred with, in carrying on the Work of the Lord, who have not owned, nor durst not own the *former Indulgence* : neither will they, nor dare they own *this new Court Model* : That so the serious People and Servants of the Lord, may be of one Soul and Way, in following Him, and the Duties of the Day, without turning to the right Hand, or to the Left. This is that blessed Union (worn out of Fashion.) which hath Truth for its Foundation, and will have Righteousness, Peace and Joy, in the midst of all Troubles, for its Attendants and inseparable Companions.

5thly, Be much in stirring up one another to the Exercise of Repentance ; be often alone and together in sighing and crying to God, because of the Heinousness of these Defections whereof we are guilty. 6thly, Let your Countenancing and Encouraging of such, who without Regard of the Hazard of their Lives from the stated Adversary, or of the Hatred of their Brethren, witness against these Courses taken amongst them ; encourage them to go forth, and go forward in Duty ; when there are so many Lions and Leopards in their Way. But to close all in this Complex ;

My dear Brother, excite your self, and stir up others, to prepare to meet the Lord, in the Way of

his Judgements; for the woful Day approacheth. Ah, for the Day that is coming! when the furbished Sword of the Lord shall be bathed in the Blood of treacherous and Covenant-breaking Scotland! And in that Day, escape who will, it shall be seen, that Ministers, and Professors shall not escape; because of what we have done, and left undone, and continue to do. Alas! what Wrath-presaging, and procuring Drawing is it? to look upon such Gettings and Receivings from the Usurper of our Master's Throne, as the Dawning of the Day of our Delivery! It were more fit for us, to be meditating Terror, and considering with Fear and Trembling, the Import of that Question, *Shall I not visit for these Things? Shall not my Soul be avenged on such a People and Church as this?* Who can guard his Heart against the Apprehension of utter Ruin and Consumption? who considers, how ripe we have made our selves for the Sickle of Vengeance: For, passing other crimson Iniquities, the Cry whereof is come up to Heaven, and will bring down a Storm of Vengeance; whosoever considers these few late Steps of our dreadful and desperate Defection, he must conclude, that the Things, which are coming upon us, make Haste: As, 1st, That cursed Cess, imposed by the Enemies, upon an express Narrative to maintain Satan's Militia, declaredly raised and kept up, for destroying the Interest of Christ in the Nation; that so the Invader of his Throne and Dominion, (his faithful and loyal Subjects being destroyed) may be for ever secured, in the peaceable Possession of what he hath robbed from the Lord's Anointed: And this is pleaded for, to be Duty to pay it, by some Ministers (Ah the Shame! that ever a Man, who passed unde

under the Character of the Mediator's Ambassador, should have been guilty of such a Deed. Ah! how will he think to appear before Christ, or look him in the Face? And, because they use not to go down Hill alone, it was also pleaded, to be Duty to pay it by Professors: I say, when this Cess is pleaded for to be paid, and that by some of these very Ministers, who brought the Souls of the Nation under the Bond of the Covenant, and the Tye of the Oath of God, to defend the precious Things, Interests and Persons, against the Attemptings of the Destroyer, and the Instruments of his Cruelty, with the Loss of both Lives and For ever. 2dly, Now when the Enemy hath these Legions under Pay, whereby they are and have been capacitate, and put in Case to shed the Blood of our righteous Brethren: And there is a Bond tendred to the Prisoners, and such as are to expect the Benefit of this wretched *Indemnity*, whereby, as the condemning of the Work of our Reformation, as a Course of Rebellion, is clearly required; So, it is expressly required and engaged unto, that, let the Enemy for the Future ruin and root out the whole righteous Remnant that own Jesus Christ; yet, they shall never make use of their Hands to rescue their Brethren, that are butchered, from the Hands of these Mens bloody Cruelty and Deceit. (For this is the Price their *Indemnity* must be purchased at, Wo to the Seller, and wo to the Buyer! These are the tender Mercies to the Wicked; for the Devil is not such a Fool, as to sell his Hens in a rainy Day.) And when this abominable Bond, the most plain and palpable Perjuries, is perswaded unto, as that which is not only lawful, but in the present Circumstances necessary to be taken; and many are hereby over-

come and ensnared. And 3dly, When that Meeting, calling it self an *Assembly* (for as Church-men always learn, so they carry on and crown a Church's Defection :) and the *Representative of the Non-conformists in Scotland*, hath concluded the taking of such a Bond lawful; by which, every judicious Person must see, the Interest of our Lord Jesus Christ plainly betrayed into the Hands of his Enemies. I say, to pass without any Mentioning of the Rest of our monstrous Abominations, who can consider these Things? but he must, not only conclude us a Generation of his Wrath: But he must also conclude, that the Day of Recompense and Vengeance is near. But for all this there shall be a Remnant hid, who shall outlive the Storm, in whom he will be glorious; and he shall be seen to do strange and wonderful Things for their Preservation, whereby he shall get himself a glorious Name. And in that Day it shall be seen, whether such as shall escape, shall be of our *Indulged Party*, and their *Favourers*, and of our *Assemblers* and their *Followers*; or of the poor despised Remnant, who oppose these Courses of Defection; and desire as they can to make Conscience, to weep over them, and witness against them. But,

My dear Friend, 'tis like I have wearied you, as well as my self; but the present Pinch and Distress of the Church of God drove me, to make this Address unto you, as to one, who formerly hath obtained Mercy to be faithful in Difficulties and Straits; and O that you may, in this Exigent, be helped to stir up and quicken your Brethren, as stirred up and quickened your self by the Spirit of the Lord, unto the due Consideration of present Courses, and their native Tendency! for never was there such

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Need. The Necessity needs not be held forth, or be set before your Eyes; for, I know, you not only see it, but that your Eye doth affect your Heart, and the Things that you perceive amongst us this Day, while looked upon, swell your very Soul with Sorrow, and put you in Amazement, to imite upon your Thigh. Neither can I, or will I hide it from you, how much I was refreshed to hear from your Daughter (who continues to be a Favourer of the Duty of Zion) what a true and just Apprehension you have of the Course and Current of the Times, and with how much Sense of, and Sorrow for the Times, you express your self: My dear Friend, lay hold therefore on this Opportunity, when certainly the Groiness of this grievous Defection can escape the Observation of no serious Person; and endeavour to inform and impress other gracious and well-meaning Persons with a deep Sense thereof: For when your self and other serious Professors are seen and observed to lay it to Heart, and lament over it, it may provoke Ministers, to think more seriously on what is their Duty; yea, and your Seriousness may animate and encourage them to these high and hazardous Duties of the Day. And I must tell you, if our Defection have a real and effectual Stop put to it, I expect it must be by the People. Therefore, up and be doing, defer not, delay not, *The King's Business requires Haste*; and you shall find your Charges well born you; Supportings shall keep a Proportion with all incident Dangers and Difficulties you meet with, in these your single Essayings for God; and shall be seconded, as to your self, with much Soul Serenity and Sweetness. I had many Things else to have said unto you, but I must break off. It may be you see my poor Thoughts of the

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Meeting, called an Assembly; (which, through his strength, I resolve to enlarge) as also, that Advice given unto the Prisoners. I desire to hear from you. You may inclose yours for me, within your Daughter's, and direct it to my Wife. I hope you will not take it ill, that I put you to the Trouble of delivering the inclosed carefully, with the very first. I deeply remember your Wife and Daughter: My Wife salutes you and them kindly. Grace, great grace, Heart-comforting and Hand-strengthening grace, be with you. I am,

My honoured and dear Friend, Your poor
Afflicted well-wisher,

R. M A C W A R D.

*Third Letter by the same Author to Mr.
Donald Cargil or Mr. Richard Cameron,
latter End of 1679, or Beginning of 1680. a-
nent the Reception of the Duke of York in Scot-
land, November 1679.*

Dear Brother,

HO' I wrote to you at great Length, a few Days ago, my Mind plainly of these Courses, whereby our Cause is lost; and how we, by our Compliances with that Party (long since stated in Opposition to the Interest of Christ, and his People) provoke the Lord to leave us, and to lash us by the Rod of that Party, for these Religion-ruining and Party-destroying Compliances: Yet, a new Necessity laid upon me, to write this Line unto you, by

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the Account I have had of the Solemnity of that Reception, decreed for the Duke of York in Scotland.

Brother, I cannot hide it from you, that I would have been less troubled if I had heard that he had marched down to Scotland with an Army, made up of his *English, French* and *Irish* Papists, and all the Men of that Kidney, Soul and Complexion, which are associate, *Psal.* 83. to burn, slay and destroy that poor Church and Nation ; because of their declared Detestation at his Abominations and Idolatry, to the Erection whereof he resolves to sacrifice the Lives of all the Lovers of our Lord Jesus Christ, in the three Kingdoms, and of the Patriots of their Country ; who witness that they cannot out-live the Departing of the Glory, nor give up the Interest of Christ, together with the Liberty of the Nation, to the Lust of so publicly declared an Enemy to both ; Than to have heard, that by this very Deed, we have declared our abominable Baseness, in the Sight of God, Angels and Men. Alas, whither have we not caused our Shame to go ! Alas ! *where is the Lord God of Elijah ?* Oh ! where is the Spirit of our noble Ancestors, *Zealous for the Lord God of Hosts ?* Alas ! Where are our *Knoxes*, who said, that one Mass was more fearful to him, than if Ten thousand armed Enemies were landed in any Part of the Nation, on Purpose to suppress the whole Religion. All that made us famous and renowned among the Nations, was our Love and Loyalty to Jesus Christ ; our former Faithfulness and Fixedness in his Cause ; our Fervour, in opposing of Kings, when they did but *in Oblique* (even when they durst not do it *in recto*) show Favour to the Popish Party : and that was that rich and radiant Diadem, which made us a Renown among

all the Churches of Christ, and gave us the Name of his *Philadelphia*; but now, by this base, this abominable Deceit, in the Sight of all the Nations, that beautiful *Crown is fallen from our Head*. I shall not trouble you with the Stories of all that Horrour, Hatred and Shaking of Head, wherewith this Account is intertain'd abroad, amongst all that are so much Christians, as to give the just Preference to Religion; or so much Men, as to love the Liberty of their Nation; and would rather die in the Quarrel, ere they saw and suffered themselves to be robbed of that only precious Treasure of Religion; and together with that, to outlive the Loss of their Liberty; and so only to live, to breathe, as Beasts, under the Yoke of Antichristian Bondage; and at length breathe out their miserable Lives, under the Bitterness, Anguish and Agony, arising from the Reproachings of their own Conscience; that they had been so much Beasts, as to entail Slavery on their Posterity; and so go to the Grave, as the most miserable Catives, under the Curse of the Children not yet born. Nor shall I intertain you with the Account of that just Discountenance and Disrespect, wherewith he was entertained in the united Provinces; where he might have presumed and promised himself a great and predominant Respect; in so much as, all the Time he was there, the People were so incens'd at him, as an Enemy to pure Religion and true Liberty, that his Name was not so much as put in the publick Courants; lest, if it had, both Pens and Tongues had taken a just Liberty, and Freedom, to regrave his having so much Countenance or Regard.

And, by the Way, what may the united Provinces think of us? when their Courants shall be filled, with the Stories of this solemn and sumptuous Reception

ception, appointed for welcoming such a declared Enemy to Religion and Liberty ; as if he were, for his Affection to both, the very Darling and Delight of the Nation ? Sure, they will bless themselves, that they are not yet degenerate so far as we are ; who, in this, seem to have forgotten we have Souls, and are so much Beasts, as, with the Faces of Men, we can bow our Neck to the Yoke of Bondage, and glory in being so base. But it concerns us much more to think, and seriously to weigh, what *England* will judge of the Solemnity of this Reception ; when, from the one End of that Nation, to the other, their publick *Gazettes* shall set before their Eyes, our Shame, and the Matter of their Grief and Sorrow. Will they look upon us, as the Successors of these, who so contended for Truth, against Queen *Mary*, of unhappy Memory ? Where are our Worthies, who publickly professed, that without the Word, truly preached, and the Sacraments rightly administer, they would never be subject to any mortal Man ? Will they, or can they look upon us, as the Persons, or Posterity of these, who ventured the whole Interest of the Nation (if thereby they could but engage *England* into a *Solemn League and Covenant*) for the Defence of true Religion and just Liberty, when these wicked Designs, to overthrow both, were more latent, and the Enemy to both durst not yet take off the Mask ? You may remember, how the Parliament of *England*, even as then constitute, look'd upon our Religion-betraying and Heaven-daring *Supremacy*, together with our Thousands of armed Men, offered to be at his Majesty's Service, as a plain and palpable putting Power in the King's Hands, to mould Religion, as he, in his royal Wisdom, saw fit ; and if he judged it of
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his Interest to introduce Popery, then our Legions should be in a Readiness, even to butcher our Covenanted Brethren in *England*, if they withstood it. I say, This was plainly discovered, to be the Design of these Two Acts, (the perpetual Infamy and Reproach of our Nation, and a Brand of Perjury upon us, as treacherous both to God and Man, to Jesus Christ and his Interest, to the present Generation, and to Posterity ;) by that Parliament ; and they were wise Men, and read both the Acts right, in understanding them so. But yet many amongst them lookt upon these, as the cunning Artifices, and Overdrivings of the Court-faction : And that *Lauderdale*, the Instrument of these, with many more Mischiefs (all of a Piece) had wheedled, or surprised the Representatives of the Nation, into they knew not what : Judging, that if the Wickedness of his Designs, and these Court-contrivances, had been plainly understood to be carried on thereby, they would have had so much Sense, and Respect to common Honesty, tho' they had laid aside all Respect to Religion, as not to have appeared the very Slaves of that Instrument, who hath made himself infamously famous, by undermining, and betraying, and sacrificing the Interest of Religion and Liberty, in all the Three Kingdoms, to the Court's Lust : For which Baseness he is the Abomination of all Men, who have any Sense of Religion, or whose Soul cannot bear the Yoke of Slavery. I say, The more Understanding in that Parliament seemed to be willing to look upon the Bulk of our Nation, and that Parliament, as to the Plurality of its constituent Members, as ignorant (in Regard of their Remoteness from the Knowledge of Court-contrivances) of all these hellish and horrid Actings and
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Hatchings, to which these Decreeings became subservient. But,

Brother, I pray, What shall these true Patriots, who then withstood the Court-contrivances, while under so many Disadvantages, now think of us? What shall these Nobles, who with so much Greatness and Grandure of Spirit, did not only own the Protestant Religion (while they saw the Design discovered of destroying it) by displaying openly a Banner for Truth, in Face of Parliament; but were pleased, in a high, heroick Freedom, which will make them famous to Posterity, to concern themselves, even in the Preservation thereof in *Scotland, France and Ireland*, as well as in *England*? I need not recite any Part of that memorable Discourse, wherein the Noble Speaker * carried rather as an Ambassador of Jesus Christ, than a States-man, cast in the Mould of carnal Court Politicians of this declining Time. You may remember he took the Rise of his pertinent and nervous Discourse from *Cant. viii. 8, 9.* And of this I say no more. To return therefore, I say, What Judgment shall they give of us?

But further, What shall the Members of the following Parliament, who, upon the clear Discovery of this hellish Plot against the reformed Religion, with a Zeal becoming the Merit of the Cause, and answering their Greatness of Spirit, in disdaining to be the Vassals of those, who were inebriate into a Baseness, to become Slaves to the *Romish Whore*, and drunk with the Cup of her Abominations, as Men under-

* The Earl of Shaftesbury, in his Speech to the House of Lords, March 24. 1679. *Wodrow's Hist.* Vol. 2d. P. 22. insert Append. P. 3.

understanding, both what the Interest of their Religion, and their Country required, were not afraid, which will be their honourable Memorial in all succeeding Generations) to declare such a Person, however, if *Catera* had been *Paria*, the presumptive heir of the Crown, a Person incapable for his declared Enmity to true Religion and Liberty, and his being the Head, which gave Life and Motion to all these bloody and barbarous Designs, to succeed in the Government, or to wear the Imperial Crown of Britain, which he had antecedently subjected to the *misshapen Beast*, or *Bishop*, Words of the same Sense and sound ? What will these, I say, be tempted to think of our courting a Person, declared by them, as most dangerous and pernicious to all Interests ? What shall these noble Patriots, who, in Pursuance of this noble Design, when (by a Court and Popish Artifice) that Parliament, who had witnessed so much Gallantry, was dissolved ; yet, abode fixed and forward, and could neither be flattered, nor frowned out of their Integrity, are hereby reflected upon ; and condemned ? The new Parliament, by the aforesaid Artifice, being prorogued : Wherein the Nation is mocked, and made a Laughing-stock, and Division to the Popish Party, as having the Ascendant at Court. These worthy Patriots, these great and honourable Members, who could neither be overcome into a base Compliance with this abominable Deed, nor yet into a Silence at it, are publicly disgraced, and robbed of the richest Garland, and most glorious and glistering Diadem they were capable of upon Earth. And thereafter such, who had in a Part complied with this Deed, yet perceiving how plainly and palpably all Things now empty themselves into the Popish Channel, which as a

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Deluge,

Deluge, is like forthwith to overflow the Nation and carry down with its impetuous Current, both the Interest of Religion, and of the Nation ; judged it high Time to withdraw from a Council of these Contrivances, and to be excused from Attendance where Opposition can be of no Advantage : And their Presence might give Jealousy, that either they had been so little Men, as not to observe these desperate Designs, or so little Christians, or Countrymen, as observing them, not to withstand them. I say, What shall all these think, when the declared Head of this Conspiracy, thus disgraced and discountenanced by these noble Spirits, professedly persisting in these his Courses, is, while in the Heat of these his mischievous Contrivances, with so much Solemnity, so many Signs of Joy, so much merriment and Gladness, with his idolatrous Crew, received and welcomed, in a Land, engaged solemnly to God, never to suffer such Abominables, or Abominations to be amongst them ? It is easy for your dear Brother, to judge, what they must, and will say of us. It may be, they will find Names for it : But, I profess, I can find none expressive of its Nature. But besides, these high, heroick and effectual Interposings of the high Courts of Parliament, and of these great, and truly noble Persons, to defeat the desperate Court and Popish Designs, or (I had almost said, and no Matter if I had, since 'tis truth) the Design of a Popish Court ; what will the Generality of the more sober People of *England* (who have Popery, and the Yoke of Slavery ready to be wreathed about their Neck) judge of us ? What will the famous and renowned City of *London* think of this Reception ? when their Arrillery Company, whereof the Duke is Captain, or Colonel, call him

you will, was so disowned, discountenanced, and
ally affronted by them; in a general Disdain to be
present at the Intertainment of a Person of such
practices, whose wicked Designs (as to the Over-
throw of Religion and Liberty) had made him the
just Indignation of all Persons, who would not be-
tray this sad Secret, that they had neither Souls cast
into the Mould of Religion, nor any Sense of true
honour. What may all these judge us to be? Real-
ly here I am again at a Loss, to express; and leave it
to the Multitude, who in the open Streets of *Lond-*
on, while he was returning from that Entertain-
ment, cried out, *No Popish Successor, nor French Fa-*
vorite.

Now, Brother, If you would know what I in-
tend by all this; I shall shortly tell you: You see
how Matters stand, and how the whole Nation is
ready to be lookt upon, as a Company of poor, base,
degenerate Souls, having neither Regard to Religion,
nor any Respect to the Liberty of the Nation; but
as a miserable Company, who by this foolish Pro-
test have declared to the World, how easy it is for
this declared Enemy to Jesus Christ and his Inte-
rest, the Limb and Instrument of Antichrist, to com-
mand their Service and Assistance, in all these his
wicked and bloody Designs: And therefore, to pre-
vent this, I would have you forthwith, without any
further Demur, Procrastination, or Delay, speak to
some of your more zealous and serious Brethren, and
waken them unto the due and deep Consideration
of these Things; that they and you may excite, and
stir up the People to give such a present Signification
of their Hatred at, and Abhorrence of this Deed, as
may let the World, which may be filled with the
noise of this Reception, hear also, that there are

340 *Reception of an Enemy to Religion;*
Persons in that Land, of that Love and Loyalty to
Christ, and of that Regard to Liberty, as they dare
adventure at all Disadvantages, yea, in the Sight of
Death, to give such Significations of their Abhor-
rence of that Deed, as may keep a Proportion with
all the Council of *Scotland* hath decreed and done
to make his Reception famous, and the Decrees
themselves infamous. If you ask me, What I would
have you, who are private Ministers and Professors
do, that can be of any Equivalency, or Significancy
to counterbalance this Deed? I answer, There is
something on your Part, now presently called for, an
indispensible Duty, which may, and certainly will
counterbalance it.

First, You are to lay out your selves, by all
Means, in informing the People of the Guilt of this
Practice, and what a plain and prodigious Breach of
Covenant with God and Man is in it; thus to en-
tertain, and treat with so much Honour the Person
who is a sworn Enemy to that Reformation, which
we stand so solemnly engaged to maintain; particu-
larly against such Enemies, as now he declares him-
self to be.

2dly, I would have you call all the Godly, in all
the several Corners of the Nation, to keep a Day of
solemn, publick Humiliation, as upon other Causes
and Accounts, so, particularly at this Time, upon
this Account, That an Idolater, while breathing
Blood, and in the Height of his Enmity and Heat
his desperate Contrivings and Drivings, how to
raze and root out Religion, and mancipat into Ro-
mish Slavery the Three Nations, was with so much
Solemnity and Ceremony welcomed, in such a Ca-
pacity (as the presumptive Heir of the Crown) into
a Land engaged, under the Penalty of incurring the

Displeasure of God Almighty, to extirpate these *Abominations*, and bring all the Contrivers and Carriers-on of these Designs, from the Highest to the Lowest, without Exception, to condign Punishment: For, this is all now that our Covenant to God engages us to, in Reference to Tyrants and Treachers, as we our selves would ecape the Curse; as I hope, by my next, to evince unto you: And to preieve all these our precious Interests (now aggressed by him, as Head of these Men of Mischief) with the Loss of Lives and Fortunes. And, as a *second Branch* of the Cause of this Fast, the grievous Sin, of not calling to publick Mourning sooner; when it was not only evident there hath been, and is a Popish Plot; but that the Enemy hath been much encouraged, by beholding such an unchristian Unconcernedness, while Antichrist was in our Sight preparing his black and bloody Legions, to go forward in their Designs, and to sacrifice the Lives of all (who withstood them) to the Lust of these Furies, set on Fire of Hell. But leaving you to subdivide and branch out the Causes of this publick Humiliation, according as you see Reason, and according as Religion it self perswades; and to aggrege the Guilt of this Deed, to a just Hainousness; both from what is already suggested, and what will certainly occur to your self, when you set your self seriously before the Lord, to consider it, in its due Dimensions, that your self, and the serious Seekers of God in the Nation, may sorrow over it.

I shall come, in the Next Place, to hint some remarkable *Advantages*, that the present setting about this Duty (for now is the very Season of it) will certainly be accompanied with: And that which challengeth the first Place in the Roll of all such

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Reckonings, and is One for all, or all are comprized in this One, is, *1st*. The Declarative Glory of God in the World, his Interest, and the Preservation thereof from this Destroyer and the Men of his Conspiracy : As it makes it indispensible Duty, so it depends upon this All, as a proper Mean : For, if we would have Him arise and publickly plead his own Cause, then let us (as eaten up with the Zeal of his House and Glory) weep upon him, and witness our Abhorrence of this Deed, whereby the Destroyer of his House (while declaredly such) is so welcomed ; and the Darkner of our Lord's declarative Glory, while going about to rob us of the Light of the glorious Gospel, hath Honour thus heaped upon him ; instead of these just Significations of our Horrour and Hatred at the Wickedness of his Designs, and the due Discountenance, we ought to have put upon the Head of Antichrist's Favourites and Followers.

2dly, Hence, it will appear, that we are in Part yet tender of the *Oath* of God ; and that we are such as have some Fear of an Oath, and do remember how our Souls are still bound by that sacred Tye ; yea, indissolvibly bound either to the Performance of what we vowed to God ; or to the Curse thereof. Now therefore, when we see what our Council have done, and what a Contradiction this is to our Oath ; What remains for us to do ? but to call to publick Weeping for a Deed (declarative in its lowest Import) of high Treachery against God, and horrible Breach of Covenant ; and a Deed that will expose us unto the Ire and Indignation of God Almighty, if the Duty perswaded unto be not in its Season set about ; and that is presently. Hence,

3dly So

3dly, So long as there is publick and professed Mourning for this, it will not be reckoned the Deed of the Church and Nation; but will give us Confidence, to say before our God, that we prefer Zion to our chiefest Joy; when they, who are carrying us away captive, are requiring of us a Song, and they, who are laying us waste, require of us Mirth; if instead of Dancing, as they Pipe, or joyning with them in these their foolish and fatal Solemnities, we lay aside our Harps, and pour out our Hearts, like Water, before the Face of the most High; if our Eye affect our Heart, to see the Glory so far departed, as the Driver of these Designs is honoured amongst us; whereby he is hardened in his Wickedness, and heartned to proceed from Evil to Worse. O let our Tears, let the Bleedings of our Souls, let the Dropping out of our Moisture at our Eyes, for what we see and hear, give us Confidence to say before our God, that our Souls hate the Way of such, as turn aside to these crooked Paths. And while there appears a Party thus pleading publicly with God, and protesting against the Wickedness of this backsliding Time, it cannot be, nay, he will not reckon it, the Revolt of the whole Church and Nation: Whereas now, if we do not call to Weeping and Mourning, if there be not a What of Indignation, Fear, Zeal, Revenge, &c. How shall we be found clear in this Matter? or how shall we not be reputed guilty? involving our selves thereby in the Sin and Reproach; and exposing our selves to the Revenge and Curse, wherewith it will be pursued.

Fourthly. As this will clear us, and give us Confidence before our God, to say, *Our Hearts are not turned back, neither have we dealt falsely in thy Covenant*: So, when the Churches abroad shall hear of it,

it will be our Clearing with them, and give such of them, (as concern themselves in the Interest of Christ) Confidence to pray for us, and to *lift up their Hearts with their Hands unto God in the Heavens*, for preventing the woful Day, that such a Countenance given unto, and such an Encouragement, and Respect put upon the known and stated Enemy to Christ and his Church; even while plotting and projecting her Ruin, and going about Methods and Means, how to bring his wicked Devices to pass, and make himself strong; for that Deed doth not only presage and prognosticate, but also procure.

But more particularly; hereby, *First*, we clear our selves to our Brethren in *England*, yea and endear our selves to them: For *First*, we append by this Deed our Testimony to, and Approbation of all their just, their Noble and Heroick Expressions of Disrespect put upon the said Duke; particularly their declared Resolution to cut him off by Law, from the Succession to the Crown. *Next*, we strengthen the Hands, and comfort and confirm the Hearts of such as have already entred the Lists; and do all, that is in our Power, to establish unto the End these notable Contenders with, and Noble Opposers of the Popish Designs, in these their generous and just Resentings: while, for this their gallant and glorious Opposition, they not only fall under the Discountenancings and Discrediting of the Court; but also are exposed to the keen Cruelties of bloody Emissaries; and so may, if not owned and supported by us, be fainted in the Conflict. *3dly*, We hereby not only encourage them to stand and withstand, *and having done all, to stand* in this Posture of declared Opposition to the Enemy, (while coming in like a Flood) but we do like-
wise

wise all that is in our Power to procure their
 safety, and prevent their further Hazard from the
 Effects of the Fury of this Fiery Enemy, against
 whom they are engaged: For hereby it shall ap-
 pear, that as the shedding of our Tears before
 our God, speaks our real Sorrow, Shame and Con-
 fusion, because of the hateful and horrid Com-
 pliance to these desperate Courses, taken to destroy
 Religion, and all who will own it, in this irreligi-
 gious Reception of its Enemy; so, it will give
 Ground of Assurance, that upon a Cause rightly
 stated, we will not decline, the Shedding of our
 Blood with and for such, as have or shall play the
 Men for their God, and ours. Hence, 4^{thly}, The
 following *English* Parliament will be hereby much
 encouraged to persist, in prosecuting, what the
 foregoing had so nobly enterprised, and begun;
 (when they were first prorogued, and then dis-
 solved, for falling upon so proper an Expedient,
 and powerful for preventing the designed Destruction
 of Religion, and the Nation;) as Men of the
 same Sense, of the same Soul and Spirit with them;
 who neither will nor can be Brow-beaten, or bas-
 fled into a base Abandoning of Religion, and
 their Country, by ceasing to pursue so proper a
 Mean, for Preservation of both, as the secluding of
 the Enemies to both from the Succession. O misera-
 ble *Britain*, in thy Kings! when they are inebri-
 ate with the Cup of the Whore's Abominations,
 into a Thirst to Drink the Blood of the Saints, and
 of the best of their Subjects. Let us awake out of
 our Religion-destroying and Country-betraying
 Dotings and Dreamings in Time; and consider,
 that neither are they Kings, nor are we Subjects in
 the Case: But when they become Tyrants, and

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professed Destroyers of all our precious Interests; we are not only at Liberty; but under the highest Obligation to God, to our selves and the Posterity, to preserve the precious Treasure of Religion, and transmit it pure to Posterity, together with our own Lives and Liberty, against all the Attemptings and Aggressings of Tyrants: And herein, as we will be accepted of God; so we set before the Eyes of the Posterity a Noble Example and *Pattern of Imitation*; teaching them, both what they ought to do, in the like Case, if it emerge; and what Tyrants may expect they will do, if they take such Measures, and follow such Courses.

Hence, 5^{thly}, If this insuing Parliament should meet, (and not be by Popish Artifice, Tricks and Treasure prorogued *de novo*; whereby the most renowned Court in the World is made the *Ludibrie* and Laughing-stock of the Earth; while all the Nations about see it, and say it, That the Key of the Door of the *English* Parliament, once the grand Terror of *Rome*, hangs at the Pope's Belt, to open and shut it, as the Beast pleaseth.) then they would be the less daunted, or demurred, in a vigorous Prosecution of a just Opposition of all Court-cunning and Contrivances, in order to the Preservation of their Liberty, and in Pursuance, with a just Severity, of all Popish Plots, in order to the Preservation of their Religion; For, let it be supposed, that the Duke should get a Packt Parliament in *Scotland*, or something equivalent to it, we may suppose a *Lauderdelian* Convention (as, what Mischief may not be expected from Men of their Size and Mould? who, by the Complex of this very Entertainment, have declared their Defection from the Love of the Truth, and their Readiness to apostatize from the

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profession thereof.) to decree and conclude according to his Dictates; that so he may make himself formidable to the Parliament of *England*, and overcome them thereby into a base Relinquishing, First these Noble Persons, now persecuted by the Court; because of their Opposition to these desperat Designs now driven; and Next, into an unworthy Relinquishing of that Opposition to his Succession, as the *popish* Trustee, formed into an Address by the former Parliament, (whereby the Nations about took the Altitude of that just Height of Soul, therewith a Parliament in their Circumstances so being were animate) while he is considered by them, as now assisted, not only with all the Thousands that either this Packt Parliament (a Convent of Estates) yea, or this Council (by a fine from Court ordering it to be done) can make a Readiness, to draw Sword in his Quarrel. But so, considering that by having such a Power, he and will be in a fair Capacity to raise, and draw to a Body all that numerous Swarm of Papists, the North of *England*, *York-shire* and *Lancashire*; thereby, considering what is the popish Power, number and Readiness in the South, under the firm and favourable Aspect of the Court, the Parliament may, if they should meet, be indeed frightened, or fainted, by this formidable Conjunction, to a Relinquishing of their Cause; and so, for want of Courage, Religion and Liberty, and all that is precious to Men (and makes Life preferable to Death) is let go, and, as to this Generation, is irrecoverably lost. Whereas such a Deed, as publick Humiliation, solemnly kept, because of the deception of a Man of these mischievous Projects and Purposes, engaged to the *Roman* Interests, by

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the strictest and strongest Obligations, and whose Malice, against such as have stood in his Way, is boiled up to the Height of the Implacableness of a cruel Nature, armed with Power, and ambitious of Renown, Glory and Settlement, in this Way of Revenge; would without all peradventure give them an Assurance, that a People, who were not afraid to lift up their Hands to Heaven, and pour forth their Hearts, for the solemn Reception of this Enemy, as a provoking Sin, would neither be ashamed, nor afraid to make Use of these same very Hearts and Hands, in assisting them, if Matters come to that Extremity; Nor would they decline, or delay a *Coming to the Help of the Lord against the Mighty*: And a Party, (who by their Mournings and Meltings of Heart, had engaged the Lord God of Hosts to appear for them, and with them, would be no small Encouragement to a Party who are so much Christians, as to refound their Safety and Success on the Presence of God with them, and his Appearance for them, and against their Enemies.

Hence, 6^{thly}, Moreover, upon such a solemn Appearance, our Brethren in *England* might be provoked, excited and encouraged to set about such publick and solemn Humiliations and Fastings, in order to the Defeating of the Court and Popish Designs; and instead of these popular Shows of their Hatred at *Rome*, and her Hell-black and bloody Abominations; (such as, Processions, and burning of Popes, in *Effigie*; Wherewith, however the Vulgar Sort may be pleased; yet, as God, who calls us to some other Thing, and some other Way, in our tremendous Circumstances, to express our Hatred of Heart, at what his Soul hates: So, wise and good Men ('tis like) are not very well pleased, with an

whose Appearance, which hath more of Frolick, than of Christian Zeal, and Fervour in it.) there might be Brokennets and Bleeding of Heart for these manifold, these monstrous Iniquities, (which, because they are not repented of, and turned away from) are like to provoke Him, *to give up the Beloved of his Soul into the Hand of this very Enemy.*

Ah, Britain! Ah, England! Ah, London! If thou, and thy Houles, and Inhabitants would not be burnt into Ashes by Popish Fire and Flame; if thou would not be drowned in thy own Blood, shed by the Sword of these Barbars and Burriers, let the Bleeding of thy Soul be seen by Him, who is this Day looking on the Heart-exercise of every Man, and considering who is repenting of his Wickedness: And let the Breakings, Burstings and Rendings of the Caul of thy Heart, in the Remembrance of what thou hast done, be heard in Heaven. Oh! make Haste! I dare neither hide it, nor hold it back, that I fear, as to a national Preservation, 'tis too late already; tho' the Mourners shall not lose their Tears, *they shall be put in his Bottle, and written in his Book*; They shall be marked, and their only valuable and precious Interest shall be insured: Yea, this also shall give Assurance, that there shall be a reviving of the Work; the Tears of the same presage a plentiful Harvest. (O happy Mourners! go Matters as they will.) But to proceed,

A 7th Advantage will be, the rolling away a Reproach cast upon your selves by some, who, to make themselves appear innocent in their Opposings of you; because of your Withstandings and Blamings of them, for following of Courtes, and falling in with them, which did subserve our Court-Contrivances, and such Things, which were dishonou-

350 *Advantages of publick Humiliation,*
honourable to Christ; therefore to make you stink
above Ground, that so they might bury you quick
with common Approbation, and put you out of
all Credit; that so your Contradiction to them, in
their Course, might be contemned; and they coun-
tenanced in their Career, and encouraged to hold
on: Some were so confident, as to assert, you
were instigate and acted by Jesuits, got in amongst
you; whereby a Prejudice against the most zealous
and faithful Party in *Scotland*, was created, and
fixed in the Minds of many of the Godly in *Eng-
land*. I say, as the Lord hath left of late not a few
of the Chief of your Opposites to do Things, clear-
ly declarative of their having outlived that Integri-
ty, which, through Grace, you yet retain; so it
may be said, Of these very Men shall be left to coun-
tenance, or encourage to this Reception, or at least
to connive at it; (for we have still seen one Step
of Defection draw on another:) And therefore,
when it is heard and seen, that you not only mourn
over that Deed, but over your Brother's Silence at
it, or Encouragings to it: It will then be mani-
fest, that their casting this Iniquity and Reproach
upon you, was, because in Wrath they did hate
you; and that upon this very Account, because
you could not be overcome, either into a Compli-
ance with their Cause-destroying Courses; or, into
a Silence at them. Thus God hath put an Oppor-
tunity into your Hand, which, if laid hold upon,
will blow away that Cloud of Calumny, and bring
forth your Righteousness as the Light, and your
Innocency, as the Noon-day: And so, as true
Lovers of our Lord Jesus Christ, and faithful Am-
bassadors, zealous for your Master, his precious In-
terest, and valiant Contenders for the Faith deli-
vered

vered to the Saints, you shall be endeared to the Souls of your Brethren, who hate you under the former Character:

8thly, Hereby also, the whole Land will be awakned, into a Consideration of the Things, which belong to their Peace; Christians alone and together will set themselves to weep upon God, because of all the Abominations, that are amongst us: There will be a more watchful Observation of this Enemy, his Designs, Motions and Methods, taken to accomplish his wicked Ends; Such as are buried into the Gulf of deep Consideration of Danger, may, by the Noise of your Weeping, and Sight of your Tears, be awakned to consider what may be, yea, what are like to be the dismal Consequences, as to Religion and Liberty, of having a Person of his Quality and Principles (prompted by Jesuitick Counsels, to perpetrate the worst of Wickedness, for setting up, and establishing their Kingdom of Darkness amongst us, and for extinguishing, together with the Light of the Gospel, all the Serious and Godly, in the Nation;) thus treated, and, after so magnifick a *Reception*, thus intertained amongst us.

9thly, Hereby also, many may take Warning to stand aloof, from the Snare of his *Acquaintance*, who otherwise may inconsiderately precipitate themselves into this Pit. Your Silence at what is past will reibolden them to enter into this Acquaintance, and being entred, continue in it, to their own Ruin, and the endangering of the Nation; for Acquaintance will quickly grow up into Friendship and Familiarity; and this will proceed unto a *Compliance* with all his wicked *Contrivances*, and end in a *Complacency* in them, and an *Activity* to

to promote and accomplish them: And if, through Neglect of performing the Duty, now called unto, this fall out, and follow; you know at whose Hands their Blood will be required.

10thly, By this Means likewise, not a few of the Persons, guilty of the Sin of having concurred in the Solemnity of this Reception, may begin to bethink themselves; and from a due Consideration of the Sin, and from a deep Sense of its Hainousness, may not only sit themselves, with you, in Mourning before the Lord; but judge themselves particularly called, so to behave for the Future, as their Opposition to these his wicked Designings and Drivings, may witness their Sorrow, and the Reality of it, for the Countenance given to so stated, and so publickly declared an Enemy to all the precious Interests of Christ, and the Nation.

Lastly, For I shall hint no more Particulars at present, To make the End and the Beginning meet; hereby we may expect to engage the Lord Almighty, to arise and plead our Cause, with those that plead with us: If we would have him to draw out the Spear, and stop the Way against them, who persecute us; if we would have him make bare his holy Arm, in protecting and defending us from the Cruelty of this bloody and barbarous Party; whereof this Duke (under the Court-Countenance and Encouragement) is the yet visible Head; Then, let us cry mightily to God: Let us neither be afraid, nor ashamed to call, as to private, so to publick Weeping, and to Mourning, and to Fasting, for the shameful and abominable Discovery we have made, of a Wrath-prefaging, and Ruin-procuring Defection by this Reception; given to this declared Enemy to the pure Worship of God, and all such, who will not,

who

who dare not receive the Mark of that Beast, whose Wound he is now licking whole again. It shall be found, that these shall be the Persons, for whom God will appear, who witness (by such a publick Appearance for him) their Zeal; these shall be seen to be the Persons in the fairest Capacity, yea, in the only Capacity (if he have a Mind to bring about our Deliverance that Way) to be made Use of, as Instruments, in crushing these Designs, together with the Drivers thereof; and so shall he crown them with the Honour of overturning the Overturners of his Work: Or, if the woful Day cannot be prevented, but our Blood must be poured out, as the Dust, and Flesh, as the Dung, which I still fear may, I see not how it can be prevented: Oh, if I may be disappointed! yet, we shall sweeten the Sufferings of these, who now sorrow, and support them under the worst the Enemy can do. I might add,

The Refreshment and reviving of Spirit, which such a zealous Appearance would be to many Souls in the Land, at this Time, not so much overwhelmed with Sorrow, for all they find under the heavy Persecution of the Enemy, or all they foresee will follow; as, because they see not Men of the same Height of Soul, of the same Heat and Fervour of heroick Zeal, with the renowned Worthies, who formerly were seen to burn and shine in our Church, to step forth to oppose the Enemy, arrived at the Height of Insolence, through the Want of such a fervent and faithful Opposition. You know well, Brother, that it would make many, who now sink into the Depth of Sorrow, weep for Joy, to see you, as incensed with the true Zeal of God, call to Weeping and Mourning, for the Madness

of this Mirth and Joy, at the Reception of a Person incensed against Christ, and inflamed into a furious Fierceness, for promoting the Interest of Antichrist. You know beside, how this would contribute, for the keeping up, or rather recovering the Credit and necessary Repute of the Ministry, brought under Contempt by our Course and Carriage; in that the Heavenliness of our Carriage hath kept no Proportion with the Hellishness of the Rage of these Enemies, who have ruined all, because not resisted by us.

I might add also, That such an heroick Appearance, now in its proper Season, would make you live and die Ornaments to your Profession, while *Ly-bys* will sink away in their Socket. But these hinted, and many such Advantages, are so obvious to your self, that, as (I hope) your zealous Soul needs not my Blowings; so, your observing and considering Soul needs not my Suggestings.

Brother, as I doubt not, but your Zeal for Christ will constrain you forthwith, to an effectual setting about and essaying of this highly necessary Duty; so, I doubt as little, but that some of these, who should go always with you, yea, go before you, and excite and encourage you by a transcendently zealous Appearance, at this Time, to awaken the Nation, besotted into a brutish Stupidity, (while as Beasts they are ready to be butchered, or burnt asleep:) unto the deep Sense of this Guilt, and the due Consideration of the desperate Danger hanging above us, and hovering over our Heads, on the first Opportunity to be practised, and put in Execution by this Instrument of Antichrist's keen Cruelty, ready to smite us under the Fifth Rib; while we thus honour, hug and embrace him:

him : I say, I doubt not, but many of these may offer to stop and withstand you, while you seek to sift your self, and (as affected into a holy Horrour at this abominable Deed) set your self to sift, together with your self, the serious People of God in the Nation, in the Penitent's Posture before him, as blushing and being ashamed for this, amongst other Things ; which, when weighed in the Balance of Reason, argues us to be sunk into a Silliness below Men ; and when weighed in the Balance of the Sanctuary, makes it evident, we are weighed, and found Light ; and that either our Concurrence in this Iniquity, or Silence at it, evinces our holy Fire to be gone out, and that pure and fervent Zeal is exiled out of Soul and Sight. O! when will the great King bring back this, thus banished, that we may be once more seen to burn and shine ? They will seek to hold you back, and will hang a great many Weights upon your working Hand ; tho' in setting about this, I am sure, you shall be found Workers-together with God, and Men acting, as being taught of Him to know the Times, and what His Israel ought to do. And in the First Place,

I doubt not, but you will be buzzed in the Ear, with the old Threed-bare Tattle of *Prudence*; and Words (vain Words!) will not be wanting, to blow up the Bubble to a Bigness of Bulk and Beautifulnes of Aspect ; It will be told you, That *such a Thing is not safe, or seasonable ; and that this is the compendious and certain Course to exasperate his Highness,* (Oh ! He who is higher than the highest, will search out the Iniquity of these Palliatings and Pretendings.) *and incense him into a Revenge, when we are out of Case to withstand his Fury : Were it not*

Folly to the Height of Insatiation (will they say) to shew our Teeth, when we cannot bite ? And is this our Wisdom ? Alas ! we have forsaken the Law of the Lord, and this Blaze of vain Words argues, that the Fire of true Zeal is extinguished, and then what Wisdom is in us ? What ? is this our Prudence, not to mourn over the Madness of this Mirth, expressed in Receiving, with so many Signs of Joy, the declared Enemy of our Reformation ; when there is not a possible Way for preventing the Mischief he designs, (for couching and complying doth encourage him) but by crying unto God ? But, amongst other our crimson Iniquities, crying unto Him, who multiplies to pardon ; and weeping before him, over the Hainousness of this, which is so hateful in his Eye.

Brother, as I doubt not but you will meet with many pleasant and plausible Stories of this Kind ; and will have that abominable *Brat*, of carnal Paulkiness, set before your Eyes, under the Paint and Faired of fine Names and Notions, as if it were wholly composed of *Meekness, Moderation, Humility, Love, Union and Healing* ; and dextrously cloathed and adorned with the Busk and Bravery of beautiful and big Words, to make it be entertained kindly (for the Devil hath the Knack, to make himself to be entertained, and received as an Angel of Light, when he knocks at an honest Man's Door.) And that you may thereby be wheedled with a *What not ?* even of *Honesty*, yea of *Zeal* too, (for the Case is too clamant only to plead *Honesty*, and not to lay some Claim to *Zeal* also, in the Matter,) into a Forbearance of this Duty, while indispensibly called thereto at the present, as the most pro-

per Expression of pure and fervent Zeal for God. *
 So, I need not again tell you my Thoughts, since you know them so well, of what hath past for *Prudence* amongst us, particularly these *Eighteen Years*. Alas! when this *heathenish Elf*, which should never have *entred into the Congregation of the Lord*, was once baptized with a Christian Name, (it had been but according to our Principles, to have taken a Confession of its Faith; since its Father and Mother were Heathens, and will abide such, ere we had baptized it:) It was sent through the Nation to be entertained; especially in the Families of Professors (as being Persons of greatest Charity) and had its *Letters of Recommendation* sent along with it, subscribed by some of our most eminent Ministers; and so, after a little kindly Entertainment, Acquaintance and Familiarity in the Family, it found the Way to extinguish that Fire of pure Zeal for God, which used to burn among our Ministers and Professors: But withal it kindled a Fire, which
 flamed

* So it came to pass; for with such Pretences, as here the zealous Author supposes and obviates, all the outed Ministers (except three) shifted this necessary Duty; even the Non-indulged, when many of them were earnestly dealt with by Mr. Donald Cargil, and more by Mr. Richard Cameron (when come from Holland) to go forth and joyn in that Exercise, they not only declined the Duty; but endeavoured by Upbraidings and Discouragements to hinder them; as some yet alive can testify. Yet these above-named observed several publick Fasts, this Spring; one at *Darmede* in *April* 1680. another at *Auchingilloch* in *May* the same Year: where Mr. Douglas was with them: as Mr. Robertson, in his Testimony, (*Cloud of Witnesses*, P. 167.) speaking of Fasts, says, one bolden at Auchingilloch by three Ministers, two of them now glorified, viz. Mr. Donald Cargil and Mr. Richard Cameron; where the Land's Guilt was freely and faithfully discovered.

flamed unto the Height of hot Indignation against all, who shewed more of Fervour for God, than suited the Measures of this *Darling Prudence*, or were bold to accuse it of having stolen away the true Fire of fervent Love to Christ; and, that this should not be missed, of having substitute an *Ignis fatuus* in its Place. But on this I shall not insult: Only I must here make a Pause, and crave Liberty to sob a little, and say, Alas! will we die dreaming? shall we be destroyed dancing? It is easy to judge whether this will argue a pure Distraction, and a perfect Infatuation; or a true and real Prudence: When, to the Conviction of all, we are undone, if God do not interpose, and appear for us: Even then not to lament after the Lord, not to fall a Mourning for this Abomination of so crying a Nature, and so crimson a Dy; and the rest, past reckoning, of the same Complexion, which are amongst us! Have we so great a Mind to bleed under the Blow of his furnished Sword, as we will, in Order to the preventing thereof, refuse to weep? Will we still seal and shut our Eyes, lest we should see the Men with the Slaughter-weapons in their Hands, marching up to shed the Blood of all, who have not the Mourners Mark? Alas! Brother, I fear that for this Wisdom it shall be said to these (when the Mourners are marked) Begin at my Sanctuary. He who will judge it Wisdom, to forbear Mourning and Weeping upon this particular Account, (or, which I perswade and press to, Humiliation) the only wise God will cure him of that Distraction, by drawing his Blood, and that by the Hand of this very Enemy: For, *He also is wise, and will bring Evil, and will not bring, nor call back his Word; but will arise against Evil-doers.* Alas! Is it not more

than

so necessary a Duty, obviated.

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than Time (after the Ruin of Religion and Liberty hath been under our Hand, and the Blood of these precious Interests is to be found in the Skirts of the Garments of our magnified Prudence) to forbear to talk as we have done ? For a Man needs only the Exercise of a little Faith (let him lay Reason and Religion as far aside, as most of us have done, in the Case) to convince him, that our Idol Prudence (to which our precious ALL hath been sacrificed) is real *Brutience*. God's Character of that, which pass for Prudence amongst his ancient People, doth every Way agree to ours, *Jer. iv. 22. For my People is foolish, says he, they have not known me, &c. Tho' alas! we want a weeping Jeremiah, to cry out because of this, My Bowels, my Bowels, I am pained at my very Heart : My Heart maketh a Noise in me, I cannot hold my Peace, because thou hast heard, O my Soul, the Sound of the Trumpet and the Alarm of War. For have we not, instead of being valiant for the Truth (when with the utmost of Violence aggressed) thought it our Prudence to side, to retire a little and give Way ? Which God will reckon with us for, as a Fleeing from it, and Forsaking it, when attacked by a most treacherous and truculent Enemy. Have we not, instead of standing up, like Men and Christians, to withstand Tyranny and arbitrary Government, crouched, like Heartless and Handleless Asses, between the Burdens ? And so, taught them to be Captains over us ? And now, after we have sinned Him away, by this our Baseness, who, while we abode fixed in his Cause and Covenant, and faithful to his Interest, was a Wall of Fire round about us, and the Glory in Midst of us : Yea, he made all; that offered to devour us, sensible that they offended him, from the highest to the lowest,*

by

by bringing Evil upon them. Shall this, I say, be our Wisdom, to forbear to weep for what we have done ; and so by our persisting in our Impenitency, provoke the Eyes of his Glory ? What shall I think ? What shall I say ? O ! how righteous a Thing will it be to him (who shall be *exalted in Judgment*, and *sanctified in Righteousness*, over the Ruins of such, as *draw Iniquity with Cords of Vanity, and Sin as with a Cart-rope.*) to make this very Duke shed our Blood like Water, whom we have entertained with so much Solemnity ? when to our Knowledge, and to the Conviction of all Men, coming in amongst us, on Purpose how to be by our Assistance enabled to execute his cursed Plots ; and how to make use of our Hands and Help to delete and destroy all, who will not ; who cannot be seduced by him, into a forsaking of the Truth. What ? Is this our Wisdom, to be *Metamorphosed* into Beasts, by a Forbearance of the Duty of the Day in its Day ? whereby we encourage this declared Enemy, and his Complices, to put the All of that Wickedness, which is upon his and their Heart, in Execution : And we discourage and dishearten our more Noble Brethren ; who out of a generous and just Misregard of personal Safety, or private Interest, have stated themselves in a stated Opposition to this Opposer of the Kingdom of Christ, and Introducer of *Romish Idolatry*. What ? is this to acquit our selves like Men, let for the Defence of the Gospel, together with the Lives and Liberties of the present and succeeding Generations ? Is this our Valour for Truth ? Are these the noble Exploits we do, as knowing our God, to couch, and, as Mice, to creep into Holes ; that the Enemy, thirsting for our Blood (upon the Conservation of
this

this Baseness) may without Fear of Resistance, or Trouble to himself, pull us out by the Heels, and dash our Brains against the Wall? What? Alas! shall nothing of heavenly and heroick Courage be found with us, when there is so much of hellish Rage regnant amongst our Enemies? Will we cover base and abominable Cowardice, in not daring to appear valiant for our God, for his Christ, for our precious Interests, Religion and Liberty, with the glittering Garb of Prudence? This is to publish our own Shame, instead of hiding it: For, this is but plainly to discover, that under the Faces of Men, we have the Souls and Fashions of Beasts; since we are so brutish in our Knowledge, as to call and account this Prudence; giving hereby at once the Defiance both to Reason and Religion. Alas! this is that Kind of Wisdom and Knowledge, which hath too long perverted us; and it is manifestly of a Chaldean Dy and Tincture, in a Garb of which Colour, any (whose Soul is of the Complexion of a Christian) should be ashamed to be seen. But I now break off.

Up, dear Brother, rise, and be doing, fall a Weeping upon God; call in your Brethren and Fellow-Professors to this Weeping, this Wrestling, this Witnessing Work; let the World see, that in this Exigent, you know, when you are to meet with Esau and his Troops, you are taught how to behave your selves, *Jacob-like, as Princes, by making Supplication to your God, and Weeping before him*, for the Sins of the Land, and over the Folly of such, who will be found too wise to be saved from the approaching Wo and Wrath, which is upon the Wing. I say, Stir up your self and others to a Seriousness, and a professed Publickness in this Duty. Let the

Rending of your Heart be heard in Heaven, and in all the Places of the Earth, where this Reception is heard of: For if our Hearts were broken, and seen to bleed before our God, for this Abomination, with all its Antecedents and Concomitants, it should also quickly be heard and seen, that he would make bare his holy Arm, and by a Blow of his omnipotent right Hand make the Head of the highest and haughtiest of our Enemies to bleed. O! when will he pour out the Spirit of Repentance upon us? When will he take away the Spirit of base Fear, busked, and sent Abroad under the beautiful Dress of Prudence, that its Shame may not be seen? And give us that Spirit of Power, of Love, and of a sound Mind; that so we may, instead of carrying this, as being ashamed of the Testimony of our Lord, (or of owning such, whose Glory it is, to be put to Shame for owning of him) carry, and acquit our selves with Courage and Resolution, which will convince, and argue us to be humbly ambitious in our God, to be Partakers of the Afflictions of his Gospel; and to be at a Point in the Matter, and resolved upon it, that ere this Enemy to Religion and Liberty get his Babylonish Abominations set up, he shall first make his Passage through our Hearts Blood; and then, when we can do no more, and are in Case to withstand no longer, that, under the Conduct of the Captain of Salvation, we are taught that blessed Secret, *a Paradox to a carnal Man and Mind, how to conquer, and overcome him and his Romish Troops, by the Blood of the Lamb, and by the Word of our Testimony, and by our not loving our Lives unto the Death.* Therefore, dear Brother, so carry, so acquit your self in this Juncture, as it may be evident, you can neither be dared, nor daunted into

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Forbearance of a Duty of so much Concernment to the Cause, by the Frowning, or Fear of this furious Enemy; nor be demurred by your reluctant Brethren, who may essay to keep you back by telling you some new Stories (when they find you cannot be charmed, or enchanted into a Forbearance by the old *Spring of Prudence*) of they themselves know not what. But the Sense and Substance of all this *Whittie Whattie*, to be sure, will be only, *O be quiet, let nothing be heard, that may provoke his Highness.* (Nay, but hear ye, and I crave not Pardon for interrupting you, The most High will make you hear it, and understand it too, how highly he is provoked by what he hears of this Kind, and hath heard amongst us :) *For the Duke professeth he hath a Respect to tender Consciences* (yea, sure Duke de *Alva's* Bowels are in our Duke's Bosom; for they have both sucked the same Milk, and are both Children and Darlings of the same *Mother of Abominations, drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jesus.*) *And to engage the Nation, he will enlarge our Liberty, that, instead of raising this Clamour, we would be calm and quiet.* O! who can hear it? who can bear it? without Blushing, and without Bursting, and without Crying. Alas! for so lamentable a Tryst, betwixt the boldest Enemy that ever displayed Banner against Christ in *Britain*, accompanied with a Train of the most Blood-thirsty Enemies to Him and His Interest; and precious People, exasperate by some late Emergent, into a Madness, and Baseness of Spirit, below what was ever found amongst the Ministers of *Scotland*, and unworthy of Men, *set for the Defence of the Gospel.* What, Alas! is the Import and Sense of this *Tattle?* Where are our Souls? Will we bewray this sad

Secret, that we cease both to be Men and Ministers ? What? a Popish Duke give more Liberty to the Gospel ! (while the most open, most eminent, the most inveterate, declared and implacable Enemy thereto ; yea, and the very Darling of Antichrist upon that Account !) I grant he may for a Season (if his *Mine* be not yet ready to *Spring*) suffer you to have a little more Freedom to meet and assemble your selves ; that so he may, when he seeth it fit, with the greater Certainty and Facility *minge your Blood with your Sacrifice*. His Forbearance (fancy you what you will) is but the Drawing-back of his Hand, that he may give the sorer Blow ; yea, such a One, as may be One for all. Surely I would have thought, that the Things which have emerged even of late, and have been discovered these Months past, should have cured us of the Plague of our vain Credulity, and foolish Expectation, from a Court, whereof it may be said truly, that Opposition to Christ hath run in a Blood with them : But now, when we still talk at the old Rate, even after all these Discoveries, we plainly declare our Disease is incurable. But, alas ! what do we talk of Liberty, and more Liberty ? Have not our Court-Licences proved the greatest and basest Servitude and Bondage of the Church ? Do we not yet see it ? Do we not yet know it ? Do we not yet consider it ? And are we not yet sensible of it ? How our Court *Indulgences* (O hateful Name and Thing ! the Boast of our new *exorick Head*, and the Badge of our Slavery and Baseness) and our accepting of these, unbecoming the just Grandure and Greatness of that Spirit, which should act the Mediator's Ambassadors ; especially, when they see a miserable Mortal strive with that King Immortal, for State ; and so complying with the

the desperate Designs of the Indulger, have lost us our Cause, even that noble Cause (for the Preservation whereof we should have lost our Selves, that so we might have been saved.) What? Have we put our Finger in our Eye, lest we should see this, that so we may still retain our blind-bold Confidence, to boast thus? For nothing but Blindness can give Boldness in the Case. Are we past Feeling, that we do not find it? Shall only others observe it, and not we our selves? *How*, from the very first Day of these hateful Tamperings, these unworthy Acceptings and Takings, *the holy Fieſt hath fallen off us*: The very Court knows it; yea, with what Complacency have they beheld, how a Compliance with their Design, in the Exhibition, hath established them in their Usurpation, and broken us amongst our selves; and therefore they persist in this Method of *Indulgence* after *Indulgence*: So, that this new Head hath erected a new Presbytery, from which his Emissaries and Candidates must have their Licence, *to wit*, the Council. All, who have laid it to Heart, have with much Sorrow of Soul, observed, that a withering Wind from the Lord, to the Blasting of all Vigour, all Greenness and Growth of Zeal for Christ, the coming of his Kingdom, and the precious Interest of his Prerogative, hath accompanied it, in all the Three Kingdoms. Is it not observed, that, since the Day and Date of our *English Indulgence*, it can be instructed, beyond the Denying of any, how Popery, (for the Courtesy was mainly intended for them) hath, while the Phanatick Party (as they call them) were lulled asleep, with the Court *Opium*, made a more remarkable Progress through the Nation; and their Plots are come to a greater Maturity and Ripeness, than they did in all the preceeding

ceeding Years : For, we being lulled asleep by these Means, the Evil One was at Liberty to sow his Tares. And it was observed by this Court-Charm and Enchantment, that Fervour (the Flame whereof did sometime threaten a Disturbance to these desperate Drivers) was so much extinguished, as, where a Fire used to be found burning, there was scarce the Smoking of a Flax. And, as for its dreadful, dismal Effects amongst our selves, they are so stupendious and astonishing, as it may seem strange, How the Extraordinariness of these Mischiefs, it hath produced, should not make Men blush, and be ashamed, to have been the Cause of so much Ruin, and so many Rentings amongst the Remnant, which alenarly had their Rise from this corrupt Fountain. But, alas ! are we not yet ashamed of our Way? shall this sad and lamentable Sight be seen amongst us, that, instead of these Mens *Repentance*, who have accepted a *Licence*, so dishonourable to Christ, so destructive in its native Effects to the Cause and Interest, a more *numerous Company*,* assembled together, shall conclude a *Swallowing-down* of this Court Sop? Will nothing make us so wise, as to weep, even when the Cause lies a bleeding, and breathing out its last, not by the Blow of our Enemy's Hand, but by our base, our unmanly and unministerial Bowings before him, our Creepings, as poor dispirited Captives, our Couchings to him, who hath usurped that Sovereignty in and over the Church, competent to our Lord Jesus Christ alone? And yet

* Mr. Wodrow says, At Edinburgh on August 8th 1679. There was a very large Meeting of Ministers more numerous than any that hath been, since their Judicatories were discharged by Law, &c. Vol. 2d: P. 98.

yet, by our *Want of Courage* (to resist and resent the Invasion of our Master's Throne) by our dastardly and base *Carriage*, in accepting of his *Givings* and *Grantings*, who has done this *Wickedness* (which may cost him his Throne; for He, against whom it is done, hath all the Thrones of the Earth at his Disposal) instead of Witnessing boldly, as became us, our *Resentment* of his Heaven-daring Insolence, in setting himself down upon his Throne, *who built the House, and must bear the Glory*: I say, by our not doing Duty in its Day and Season, yea, by our concurring with the Enemy (for God will count it so) there is a Way paved (and the Thing by no Means is made so practicable, no not by unhallowed Episcopacy) for introducing of Antichrist. Alas! How like do we look a Generation of his Wrath, and a Company in whom his Soul hath no Pleasure? Do we look like Men of that Sife, Soul and Mettal, whom the great and glorious King will delight to honour? Or, doth not the abominable Baseness of our Spirit and Way, rather give Ground to think; yea, make evident, and say plainly in the Heart of every Man, that, since God, in his Righteousness, Hath hid our Hearts from Understanding, therefore, He will not exalt us?

Dear Brother, pardon this short Digression: Since the unworthy Tattle of the *Inlargement of our Liberty* from this Duke (the Notour and Non-such Enemy of our Religion) made it indispensibly necessary. To conclude, therefore.

Let not the want of the Company, or Concurrence of such, who talk thus, whereby they only discover and declare, they have not the Spirit of the Day, and their Hearts are hid from understanding present Duty, make you shrink, or shun so eminent

an Appearance for your God ; endearing it self unto you, at this Juncture, by so many certain and noble Advantages : Up, and be doing. Remember how *Jordan* did not recoil, till the Priests Feet, who carried the Ark, were within the Brink. Go forward, as not fearing *what Flesh can do unto you* ; and you shall either find to Admiration your Difficulties evanish, or your Burden made so light, as you may, yea, must bless God (while put to bear it ;) yea, even your own God shall be with you, and hold your Hand in the Undertaking, and make your single and serious Essayings of this solemn Duty successful beyond Expectation, yea, to Admiration. Moreover he shall give you not only the Serious of the Nation, but of other Nations also, to join with you, when they hear of it. And so I leave you to his Perswadings to this, so necessary, so noble, so Gospel and Profession-adorning, so edifying to all the Churches of Christ, in this Generation, and so exemplary to the Posterity, an Appearance ; who can both set you a going, and keep you in Motion ; who alone can give the Frame and Furniture, where by you may be qualified for this Work, this great Work, and quickened in it. Grace, great Grace, even that Grace in its Plenty and Power (which will be sufficient for the Work, and make it appear, that while you are in it, and about it, you are not alone ; but are carried out, and born up according to his Work, who works in his Servants mightily :) from the God of all Grace, be with you.

Yours, &c.

R. MACWARD.

HIS

His Letter, whereof some Passages deserve Room in Wodrow's History, Volume II. Page 134.

N.B. This Copy was procured from Mr. Wodrow : The Words which he saw fit to print, are here set in a different Character, that the Reader, who wants the said History, may perceive what he hath taken, or left of the happy Author's Words.

My dear Friends,

I Do by these Lines salute you all most affectionately ; Grace, great Grace, Mercy and Peace be upon you ; Let Grace be poured down upon you, and let the Windows of Heaven be wide opened in these Pourings down, that you may not have Room to receive. My endeared Friends, the Bearer can shew you, How that, partly through Indisposition, partly through a Multitude of other Business lying upon my Hand, I have scarce Time to say any Thing to you ; and therefore you must pardon me, I cannot answer your Expectation, in saying all, you would have me to say, or my Inclination, in saying all, that is upon my poor Heart, swelled with Sorrow for what I see in that poor Church ; and for what I foresee : But, having this Occasion, I was (out of Affection to your Souls eternal Welfare, and that ye might live and die Ornaments to your Profession, walking worthy of that holy Calling, wherewith ye are called) constrained to drop these few short Lines ; which I desire to do, as if they were my last Words, yea, and

as knowing they shall meet me before the Tribunal, and as content it should be so.

First, Then I desire to bless him in the Behalf of you all, That ever he made you fall in Love with pure Ordinances, and follow after them; and that there appears among you a Willingness, yea a Readiness to suffer for his Sake. O, when it comes to that, let you find everlasting Arms under you, supporting you, strengthening you with all Might, according to his glorious Power, with all Patience and Longsuffering, with Joyfulness. But,

Secondly, My dear Friends, while you have this in your Eye, and upon your Soul, to follow the Lord fully, and to fill up the Measure of your Testimony, in your Station; *Let me beseech you to carry, as not ignorant of the Devices of that wily Wrestler, who, since he cannot carry you aside to the Left-hand Snares, will see by all Means if he can fling you, and throw you to Excesses on the Right-hand; which, however they may be painted over at first, to make them pleasant, yet will in the Issue prove most dangerous unto, yea, destructive of the whole of the old Cause of the Church of Scotland:* You have a lamentable Instance of this before your Eyes, I mean the Indulged Men, with whose Way you are so justly grieved; for all of us will grant that many of them are godly Men: But alas! their Godliness, as it hath been pleaded, hath been of more Prejudice to the Work and Interest of Christ, than the Ungodliness of all the Prelates and Curates: And therefore, you are with all Fear and Watchfulness to take Heed, that while you seek to stand at the greatest Distance from one Extreme, you run not to another; whereby the Cause of the whole Frame of Presbyterianism may be more certainly destroyed, than by the Other. I dare not forbear to warn you of this, that

that ye may be upon your Guard ; that so the Enemy may get no Advantage of you. And that ye may be upon your Guard, consider, 1. *That it is the Thing Satan mainly drives at, in the Midst of all these Confusions, that the poor Remnant may run down one another with Division ; and rush into Courses destructive of that Frame of Government, I mean Presbyterian, which hath been his great Eye-sore.* 2. Consider, *That a Separation, when not upon clear and just Grounds, is a greater Sin before God, and more wounding to the Heart of Christ, than either Murder, or Adultery, &c. because this is to dissolve the Union of his Church, and to divide Christian Societies ; and whoever shall be found to plead for this, I dare affirm, he blows that Fire with his Breath, which Christ would quench with his Blood.* My dear Friends, weigh seriously, as before the Lord, how Jesus Christ will take it at any Man or Woman's Hand, to tear the Commission of any of his Ambassadors, whom he will still own, as an Ambassador, and as negotiating a Peace between God and Sinners. Sure, I need neither tell you, that *withdrawing frae bearing such, is a Tearing their Commission ;* nor need I tell you, that this will be found a Sin, more hateful and hainous in the Sight of Christ, than many others, that appear more black. Consider, what Advantage the Adversary taketh of you at (that so you may be the more wary, and watchful) to throw you Headlong with your own Consent into these Snares ; while ye remember our unworthy Baseness, who are Ministers, in lying aside from testifying against the Wickedness of this violent Overturner of the Work of God, and our Master's Crown. And while ye observe our Faintings, our Flenchings, and our unworthy Declinings this Day to play the Men for our God, and to fill

up the just Measure of a faithful Testimony : I say, ye are to be wary, while you Eye these, and are thereby sorely tempted, That ye be not thereby driven, First, into a Contempt of the Ministry it self insensibly. 2. Into that Delusion to think, that it is the only Way to testify against what ye Judge amiss in the Minister, to cast at his Ministry, and to withdraw from him : Whosoever adopts this Principle, and practises it accordingly, hath not the Mind of Christ ; for there are other patent and obvious Ways to witness against all the Evils of our Way besides these : Nay, this Way of witnessing is such, as Christ will witness against it, as not the Way. But, my dear Friends, I cannot say, what is upon my Heart at present, to you ; I intend to write more fully to my dear and worthy Brother, from whom ye may have my Mind. I suppose you will bear with my Freedom the better, That, First, I dare say, without the Reproachings of my own Heart, I have it upon my Heart to die and live with you. Secondly, Because ye well know, how I stand stated in Opposition to many a Minister in the Church of Scotland ; I hope to die in Opposition to their Way, if they hold on. 3. Consider, how they take Advantage of now glorified *Mr. Brown*, and poor *me*, because of what we have written ; as if we had made a Schism, and were the Authors of a Separation : So that, while I will be under the Necessity of defending what he and I have written, and it was written after long Deliberation, and seeking from the Lord, as we could in the Matter ; in the *History of the Indulgence*, and in other Papers, and I beseech you to consider the Length that we go ; and we saw it impossible to go a further Length, retaining the Principles, on which we founded a Withdrawing from the Indulged. I will be under a Necessity

necessity of *Vindicating* my worthy Brother and my
 self, in making appear *that we never laid any Ground*
for Excess on the Right-hand, while we pleaded against
 Evils on the left. So, I of all the Men alive, if such
 Courses be taken, and such Conclusions laid down,
 as I see some take, will be most obliged, both for the
 Interest of Truth, for which I desire to live and die
 witnessing, as I can; and for undeceiving such well
 meaning Friends, as judge their Excesses patroni-
 zed, by what we have written, to *write against the*
Courses now taken by many, who in great and bound-
less Rashness withdraw from the Ministry of such whom
 I am sure, for all the Faults that follow them, Jesus
 Christ will own, as his Ambassadors. And, my dear
 Friends, I must tell you, that the Thoughts of this
 Necessity is so terrible to me, that I dare say in his
 Sight, before whom I am now while I write this, I
 would rather chuse, if I durst make a Choice, to
 breathe out my last, than to be drawn to write a-
 gainst the Courses of these, who have hitherto
 been so dear to my Soul. My Friends, lest ye
 should think this flows from some late Infor-
 mation I have gotten, I will tell you plainly, and it
 is well known by the best of your Friends long ago
 at home, *when I perceived some here to fall into these*
Courses, I was so confounded with these Cause-de-
 stroying Excesses, that I was thereby, as I suppose
 you have heard, brought to the Gates of Death, and as
 I told them then, so it hath proven too true since,
 and will prove more true every Day, that if the
 Principle whereby they defend their Practice were owned,
 it would not only infer the Dissolution of the Unite vi-
 sible Church; but also of all Christian Society: and
 hence, they have not only withdrawn from publick
 Ordinances here, and from Mr. Hog, and some of
 them

them from hearing poor *me* ; nay, they will come to the Town, and go out of it without seeing of me : But they *have broken up with two Societies* ; one in *this City*, and another at *Utrecht*, of whom I have Confidence to say, and am content they know I say so, that there are some of them beyond them all in Knowledge, and they are not inferior to any of them in conscientious Tenderness and Straightness in the Cause of God : and therefore, *my dear Friends, see to your selves in Time ; and that so much the more, that Persons once engaged in these Excesses, seldom retreat.* I hope ye will not mistake my Freedom ; for, if all the World should be against me, I desire to carry my Heart in my Forehead in his Matters, without respect of Persons, to testify and witness, as I can, against whatever Courses seem to me to be a Declining from, or are opposite to the good old Way, wherein the Lord led and owned the Church of Scotland.

Dear Friends, I make no Apology for what I have said, having spoken the Words of Truth and Sobriety ; and therefore, I shall add, That my Prayer to God for you is, That he may lead you on in all Truth, and give you the Spirit of Power, of Love and of a sound Mind, that your Zeal may be according to Knowledge, and that in all Things you contend for, you may be found to approve the Things that are more excellent, as instructed out of his Law. This, I say, is the Desire of his Soul, who is,

Your Poor, but loving Brother,
and Companion in Tribulation,
R. MACWARD.

Remarks

Remarks upon Mr. Wodrow's Treatment thereof.

MR. Wodrow, or his Admirers, can't reasonably quarrel the Copy of this Letter here published, as in any Thing differing from the Copy he had; seeing this was obtain'd from himself, who (it seems) keeps the Original among the rest of his Vouchers. Nor can he justly condemn what the Author has said more, than he judged worth Room in his History; seeing he says, in his *Remarks* upon it, *The Reasonings of this pious, zealous and learned Minister ought to have Weight*——'Tis then a Wrong done to the blessed Memory of that faithful (and now glorified) Witness, that his zealous, sound and pious Reasonings should not been judged worth a Hearing, or to deserve Room intirely in an History of the Sufferings of them, for whom he was willing to spend and be spent; but being so mixed and curtail'd, as in that History, must prove less ponderous, and bewray no good Design in the Historian, who has dealt so by this and other honest Papers.

It were needless and tedious to notice, and insist on here his changing, contracting and misplacing the Eminent Author's Words and Phrase, even in the Passages he culls out, to make them serve his Turn; and mixing his own with them, as any who compares may see; and yet hath all marked, as if they were the Author's Words intire, and free from such Alloy: which he introduces thus, *He tells them*, and on the Margin, *Part of a Letter by Mr. Robert Mackward to one of them*: Which, *Them*, relating to some spoken of before, directs the Reader back, to see what *them*, Mr. Wodrow Means; and in the
pre-

preceeding Page 133. he has *Cameronians* and *Society People*, by which Names he says, he'll speak of them in the following Part of his Work ; and can't endure that in *England*, or other *Places*, *Cameronians* and *Presbyterians* should be taken for the same : Thus he calumniates, and fixeth upon these faithful Witnesses of Jesus Christ that Stigma, or Name of Reproach, wherewith their Enemies had branded them, calling them after a Man ; and falsely alledgeth that they termed themselves so : and labours to make his Readers, in this and future Generations, believe the Calumny, thus confirmed, that they were not *Presbyterians*. But he cannot produce one Instance among all the Cloud of Witnesses, whom he so reproacheth, evincing that ever any of them did so term themselves. Sure, in their written and emitted Testimonies, both publick and private, conjunctly of many, and severally of particular Persons, they term themselves *Presbyterians* ; and do evidence that they were, not only the soundest, and stricter Sort of that Perswasion ; but also, sound Believers, and real Christians, to whom it was not only given to believe in the Lord Jesus Christ, but to suffer for his Name ; when many, of these, whom Mr. *Wodrow* patronizeth as the only *Presbyterians*, were left to desert materially, or practically deny *Presbyterian* Principles, and to decline their Duty, crouch to, and comply with his openly stated Enemies. But,

Not to insist here, nor to render Railing for Railing ; 'Tis well Mr. *Wodrow* refers his Reader, in the same Page, to the *Informatory Vindication*, the *Hind let loose*, &c. for their own Defences : where the unbiassed Reader may see his Calumnies sufficiently

ly wiped off, before he wrote them, and their Practice and Principles set in a true and clear Light: Where they, whom he will speak of by the reproachful Epithets their Enemies cast upon them, are called by other Names; They, whom he allows not any should account so, appear to be truly Presbyterian, and the more sound of that Profession. And altho' they obtained Grace to stand stedfastly, and resist unto Blood, striving against Sin; and were taught and enabled by their Lord and Leader to keep his Word, and not deny his Name, and to keep the Word of his Patience, holding so fast that no Man could take their Crown; yet, Mr. Wodrow in his History makes their Stedfastness in the Lord's Covenant, their Zeal for his Glory and Interest, their Faithfulness in adhering to his Truth, contending earnestly for the Faith, and testifying freely against the Usurpers of their Lord's Prerogatives Royal, and his Church's costly Privileges (for in these Duties, wherein the Duty of the Day consisted, they were distinguished from his moderate Party) to become their Reproach (which is their laudable Memorial) calling them, malignant-like, *The warm Party, the warmer Sort, warm, hot Persons, the violent Party, High-fliers*; opprobriously calumniating them with *Heights, Heats, Excesses, Extremes, Flights, a la-volee, &c.* as if he had been hired to homologate their Enemies Upbraidings of, and justify their Extremities and cruel Severities against that poor (tho' really rich) Remnant, charging them with the sad Effects of all the hainous and Wrath-procuring Defections of the Indulged and Tolerated, for whom he pleads; whose Declinings from the covenanted Reformation, and Compliances with the Lord's Enemies, he

palliates or extenuates; as if that were the Scope of his History. But, it may be supposed, few, who are taught of the Lord, what they should love and hate, and advert to his Word, will fall in Love with such Writings, or approve the Carriage and Course of his *moderate Party*, tho' continued, with many Aggravations and Additions, unto this Day.

He declines to insert all this Letter, from Mr. *Macward* to them, on Pretence 'tis long: Yet has printed Papers much longer, and perhaps the wise and pious Reader will judge some of them (such as, *Gib's blasphemous Paper*, and some others more moderate) as impertinent, and not more deserving of Room in such Histories. But to have printed it all would not answer his Design; and might have discovered what he seems industriously to hide, viz. That his moderate Party had run to Extremes on the Left-hand, and lay under a Guilt of Defection, to have been witnessed against, repented of, and reformed: And their Successors, not behind them in a Course of Compliance, might thereby be reflected on: Also it might have represented the Persons, written to therein, (tho' not without Stain, or Danger of Sin, in their militant State) far more favourably, than he saw agreeable to his End and Scope. viz. his *Friends, endeared Friends, whom the Lord had made fall in Love with, and follow pure Ordinances*; among whom appeared a *Willingness, yea, a Readiness to suffer for his Sake*; with whom it was on his Heart to live and to die, &c. while he approves their withdrawing from the *Indulged*, with whole Way they were so justly grieved, and whose very Godliness, as pleaded to vindicate their Course, hath been (and will it not be so still?) of more Prejudice to the Work and Interest of Christ, than the Ungodliness

liness of all the Prelates and Curates. Hence he weightily warns the Remnant, that, while they kept off these Left-hand Extremes, they might not run down one another with Division among themselves.

Any may observe, how partially and injuriously this Letter is treated by Mr. Wodrow, by gathering and breaking Sentences, and omitting others, and Parts of the same, not serving his Purpose; as, after these Words, — *destructive of the whole of the old Cause of the Church of Scotland*; he omits, *You have a lamentable Instance of this before your Eyes; I mean, the Indulged Men, &c.* Again, where Mr. Wodrow says, Then he tells them, *He is about to vindicate himself and Mr. Brown, that in the History of Indulgence, and other Papers, they laid no Foundation for these Excesses on the Right-hand*: He imposeth on his Readers, and wrongs the Author, and Truth too, by leaving out these Words, *viz. — retaining the Principles, on which we founded a Withdrawing from the Indulged*: So that, these Excesses on the Right Hand, were opposite unto the Compliances of the Indulged and their Patrons, called *Evils on the Left-hand*; and justly withdrawn from: For a sinful Union is *one Extreme*, and sinful Separation another.

Accordingly that small witnessing Remnant did guard and testify equally against both Extremes; this is plainly and fully held forth in the *Inform. Vindication*, especially *Head IV.* and other Papers. And Mr. Wodrow knew so much of them, though he strive to wrest all here said; For, in the very next Leaf, Page 136. he inserts Part of an Original Letter (as he calls it) from Mr. *Alexander Shiels*, dated, *Rotterdam, November 22d, 1680.* (where Mr. *Macward* then dwelt) which affords Light in this case, warily cautioning against any Thing that

might give a Handle to either Extreme, while he taketh an Expression in the End of the 6th Paragraph of that rude Draught of the *Queen's-Ferry Paper*; as if it declared, *That any unsuitable Deportment of Ministers, or the not joining with their Brethren in the publick Testimony, is a sufficient Ground of withdrawing from them.* This (adds he) is not the Principle, or Practice of the Church of Scotland; who have made, unlawful Entries, perverse Holdings of their Ministry from another Master than Christ, perverting the right Ways of Lord; or unfruitful plaistering, and tampering Silence, warrantable Grounds of Separation, (which may indeed score off the Bulk of our Ministers, Indulged and Not-indulged;) but never founded it upon personal Misdemeanors, and Fainings upon a special Occurrence. This hath been Part of the Debates here; and we should guard against Excesses on either Hand. Their Meaning may be good, but I quarrel the Expression.

Mr. Shiels here appears to have been of the same Mind with Mr. Macward and others of the Faithful there at that Time, and with the witnessing, persecuted and reproached Remnant at Home (however some few particular Persons differed) anent the true and warrantable Grounds of Separation; for all the Cloud of Witnesses then and since, grant, That a Separation, when not upon clear and just Grounds, is a very great and hainous Sin. As is also the other Extreme, or Excess on the Left-hand, viz. an Union, and Compliance in a sinful Court, which may be termed a Conspiracy, among themselves, and a Confederacy that His People, who are taught of Him, may not homologate, *Isa. viii. 12.*

But the Right-hand Excesses here seen in the Bud with some few, or from such Beginnings foreseen and forwarned of, may point at, or have Reference to, the Excesses that *John Gib* and his Fol-

lowers ran themselves, and drew other unto, tho' not yet grown to that Height, as after a while they came to: which, as they began with fair Pretences, so they were first and most detected and testified against by the Remnant, that were and are so much detamed. A Hint whereof we have Inf. Vindic. P. 13. Now the abominable and damnable Errors of John Gilt, had been discovered: Who first pretending to outstrip Others in a hot and vigorous Zeal against all the then current Corruptions of the Time, did draw some poor well-meaning People, stumbled especially at Ministers Defections (then, not only or mainly exasperated with the Severities of the Time, as Mr. Wodrow often alledgeth) into a Con-jorishin with himself, in his delirious Delusions, tho' not all of them alike to the full Length of his Sorceries and Blasphemies: Neither did his Followers increase to such a Number, as was then feared and reported, being within 30, and most-part Women——being discovered by many, particularly by Mr. Cargil, whose Ministry he rejected. And albeit he was not detected in 1680, when this Letter (as is alledged) was written; but in the Spring 1681. Yet the Mystery of that Iniquity was covertly working sooner. For after the Break at Bothwell, Mr. Cargil, with many others, fled to Holland, not any Field-preachers being then in the Land; some well-meaning Persons had received bad Impressions of them; as that Mr. Cargil and Mr. Douglas had not only been long silent, lying aside from the publick and free Exercise of their Ministry before Bothwell; but also now since, were still like Hindlings, &c. Upon which at his Return, they did scruple to hear Mr. Cargil: and after Ayr-moss, July 1680, he retiring into England; such reckon'd their Scruples grew more valid, and that they had Ground to withdraw from him.

Also

Also some of these tender scrupulous Persons, being in *Holland*, had notice that Mr. *Walter Smith* went once (as is said, for Trial) to hear Mr. *Robert Fleming*, who, it seems, about that Time, began to plead for Union with the Indulged, and hearing them, as such ; and did employ some of them in his own Pulpit. For this they would not joyn in Fellowship with Mr. *Smith*: Tho' this stedfast Martyr witnessed against the Indulged and all Complicers to his last Breath ; yet he had it to complain of in his last Testimony, (*Cloud of Witnesses*, P. 19.) *I was withdrawn from by some, as having given Offence to them by my protesting against their Way in a Particular, — and tho' they had been right, it was not a Ground to have made such a Separation from me, much less from these, who joined with me ; and if any Division be longer kept up, upon that Account ; they will find it a great Iniquity.*

Some of these, who justly avoided the one Extreme of sinful Union with such, as were off at the Left-hand by Defection, did unjustly run to the other of sinful Division. *Inf. Vind. P. 15. (Anno 1681)* James Russel discovered some unwarrantable Excesses (pressing indifferent Things as the most necessary Duties ; as, about Naming the Days of the Week and Months of the Years, &c.) and otherwise imposing upon Mens Consciences : whereupon he and we parted. After which he branded and aspersed us with false Charges, as if we had turned aside to gross Defections, and palliating and Plaistering the Corruptions of the Time : He consorting herein with some few, and even with some who had given little satisfying Resentment of their former Extravagancies with Gib ; being by them applauded and strengthened in his foresaid Excesses. Hence 'tis plain that stedfast Party are unjustly defamed by Mr. *Wedrow*, imputing these Excesses to them, who

who testified most against the same on all Hands :
 But, as he says, *Some in this Church at this Day, are*
involved in, and in Hazard of the same Excesses ; so
he might have named more than he has done ; and
have told that some who went too far with Gib, o-
thers in Russel's Niceties, and the like, as not using
Liquor, and other Necessaries, of which the then
Tyrants got Excise, or Customs ; and upon such
Accounts separating from Mr. James Renwick and
the Witnessing Remnant who adhered to him.
 Accordingly there is a Paper intituled, *A true Re-*
lation of the Answers, which the Ministers in the
Netherlands, to whom we went, gave, &c. In the Close
 whereof they say,——We went to *Philings*
*younger,——*He asked at us, if we knew where
James Russel was ? We told, in *Franker*. He ad-
 mired, that he, that was so strick, should study
 under a Cocceian. We told him that it was an
 ordinary Thing, for unstable Men to float from one
 Extreme to another. To which he assented ; and
 added, that he thought it was for his Bread. Then
 he told us, how it behoved *James* to depart from
Groningen privately, because of his irregular Mar-
 riage. He asked also, what *Mr. Flint* was doing ?
 we told him, that sometimes he preached,——and
 that *Thomas Russel* had been with him also preach-
 ing. He wondred more at that ; that *Mr. Flint*,
 whom he himself heard so stiffly oppose the Cocceian
 Professor in *Groningen*, should own *Thomas Russel*,
 who both studied under the Cocceian, and for what
 could be learned, had nothing for Ordination, but
 a Testificate from one *Vander Wayne*, and some other
 Cocceian Ministers. And that it was thus, Pro-
 fessor *Markie* confirmed it to us in these Words,
 that he had no more for Ordination than *Mr. Flint*
 had ; which was a bare Testimony of his Studies:

At *Lewarden* in *Frieze-land*, the 1st of *Decem.* 1685.

T. LINNING. COLLIN ALISON.

These then were the Excesses on the Right- and the pious Author reasons against; and not against Separation from the Indulged, or their Patrons. Hence, he complains they had withdrawn from Mr. *Hogg* and himself; but not a Word of Mr. *Robert Fleming*; who, tho' he was never actually indulged, but had written against the Indulgence; yet, now was pleading for them, and extenuating, or palliating their Defection.

To conclude, tho' Mr. *Wodrow*, by his Marginal Note on this Letter, viz. *The aggravated Evil of Separating from Ministers*, seems to insinuate the Indulged, and Ministers of like Defections; yet, it is plain by this Letter, and that of Mr. *Shields*, that they and the faithful Martyrs aforesaid, who witnessed valiantly to the Death, held that such Compilers, according to the Principles of the Church of *Scotland*, founded on and warranted by the written Word of God, should been withdrawn from, while continuing such; and not owned nor countenanced, as the actual Ambassadors and faithful Ministers of Jesus Christ: Until offensive and back-sliding Courses should be confessed and turned from, *Jer.* 15. 19. Withal granting, (as *Inf. Vind. P.* 116.) That, whenever the Causes of Distance should be rightly removed, Offences and Defections acknowledged and forsaken, they would with all Readiness concur, (which is the Mind of that Party to this Day) reckoning it not so much the giving the Offence, as defending of, and continuing in it, that did and doth warrant their Withdrawing.

FINIS.

A TABLE

A TABLE of the more difficult Words in this Book, explained, for helping the Unlearned to understand what they read.

<i>A la-volée</i> , upon the Flight.	<i>Catachrestick</i> , abusive, improper.
<i>Abandon</i> , to forsake.	<i>Catastrophe</i> , an Overturn.
<i>Acquiesce</i> , to rest satisfied.	<i>Characteristic</i> , Mark.
<i>Adhesion</i> , adhering.	Co-existence, Co-existence, a being, of standing to- gether at one Time.
<i>A maiore ad minus</i> , from the more to the less, a Form of arguing.	
<i>Année</i> , in the Year.	<i>Co-incides</i> , falls in with.
<i>Antagonist</i> , the opposite Contender.	<i>Complex</i> , Bulk or Whole.
<i>Antecedenter</i> , antecedently, or foregoing.	<i>Concludency</i> , force to conclude.
<i>Anti-erastians</i> , Persons against Erastianism, or civil Supremacy in the Church.	<i>Concomitanter</i> , concomitantly, together.
<i>Antimonie</i> , a Purge.	<i>Concomitancy</i> , accompanying.
<i>Apology</i> , Excuse, or Defence.	<i>Consistency</i> , standing together.
<i>Apologize</i> , to make Excuse.	<i>Contexture</i> , Composure, or Frame.
<i>Apostatize</i> , to backslide, make Defection.	<i>Coram</i> , in Presence, before.
<i>Applaud</i> , to commend.	<i>Critick and Juridical</i> , Power of judging, or making Laws.
<i>A quatenus ad omne</i> , from so far as, to all of that Kind, a Way of arguing.	<i>Decorum</i> , Comeliness, Beauty.
<i>Assumption</i> , the 2d Proposition in an Argument, called the <i>Minor</i> .	<i>Delinquent</i> , guilty Person.
<i>Basis</i> , Foundation, or Base.	<i>De novo</i> , of new.
<i>Cætera</i> , the rest, other Things.	<i>Dilate</i> , to enlarge.
<i>Candent</i> , red hot.	<i>Dislocation</i> , displacing.
<i>Candency</i> , Hotness.	<i>Disparity</i> , Unequalness.
<i>Cassandrian</i> , uncertain.	<i>Effigie</i> , Image, Picture.
<i>Causæ Confessionis</i> , Case of Confession.	Ddd <i>Em</i>

Emphatick, earnest, forcible.

Emphasis, the Force.

Enixly, earnestly.

Epithet, a Quality added.

Ergo, Therefore : It introduceth, or implieth the Conclusion, in an Argument; as *Page 31*. *Ergo*, They are not to be heard, nor owned, as the Ministers of Jesus Christ: So in *Page 32*, &c.

Eruption, a breaking out.

Evasion, a Shift, or Escape.

etc. Et cœtera, and the rest.

Ex concessis, from Concessions, an arguing from what the Pleader grants.

Exegetick, explaining.

Exotick, foreign, or strange.

Exploits, notable Acts.

Gradatim, by Degrees.

Gravamen, Weight, Grievance.

Hic & nunc, here and now, put for Time and Place.

Hypothesi, in Supposition, or Application of Principles.

Ibid. ibidem, in the same Place.

i. e. for *id est*, that is.

Jejunc, scant, or hungry.

Ignis fatuus, wild Fire.

Ignoratio Elenchi, Ignorance, or Mistake of the Question.

Impar congressus, unequal Match.

Ingress, Entrance.

In mala fide, in ill Credit.

In terminis, in Terms, or Words.

Invalidity, Weakness.

Ipso facto, by that very Deed.

Labyrinth and Maz, a dangerous and puzzling Difficulty.

Lac mœy, to serve, or atten^d.

Lps, a Slip, or Fall.

Lese-Majesty, Treason.

Ludibrie, Mock, Laughing-stock.

Macbination, Contrivance.

Major, the first Proposition.

Majus & Minus, more and less.

Maxim, a Principle.

Metamorphosed, changed, or transformed.

Medium, Mids, or Mean, the middle Term in Argument.

Minor, the latter Proposition, in an Argument.

Monopolize, to engross all.

Nefariousness, Wickedness.

Non-conformists, Not Conformers or Compilers.

Non-indulged, Not indulged.

Non sequitur, an ill Consequence.

Obliquo, indirectly.

Oblivion, Forgetfulness.

Odium, Hatred, Reproach.

Ominous, boding Evil.

Opium, causing Sleep.

Orthodox, sound,

Paradox, a Strange, absurd Saying, or opinion.

Parentthesis, interjected, a Word (or Sentence) cast in Parity, Equality.

Paria, equal, agreeable.

Patrocin, Protection.

Patronize, to plead for, or protect.

Paucillanimity, Cowardliness.

Polemick, of Controversy.

Potestative Mission, a Sending with Power.

Postern, Back-door.

Premisses, foregoing Propositions.

Primary, first, former.

Proposition, a Sentence, but often the first in an Argument.

Putride, or Putrid, rotten.

Quivrand Cosh, pliable and fit.

Rabies

Rabies Theologorum, Rage of Divines.

Recto, or *in recto*, directly.

Re-introduce, to bring in again.

Re-iterate, to repeat, or do again.

Resume, to take again.

Revere and adore, to Reverence and Worship.

Salamander, a Creature said to live in the Fire.

Secession, removing.

Series, Race, Order, Succession.

Seqq. & Seqq. and the following Pages or Particulars.

Simpliciter, simply, altogether.

Sonzie, Sonnet, or Cant.

Sorites, a Kind of Argument, by casting many Propositions together in a Heap.

Sopite, fast asleep.

Superplus, over-much.

Stigmatized, branded, or marked.

Stigma, a Mark.

Stratagem, witty Shift.

Sphalma, a Mistake, Fault.

Supersedeas, a Bill of Ease.

Syrene, deluding, charming

Terminis terminantibus, in so many Words.

Tbesti, in Position, or Principle.

Tbeses, universal Propositions.

Tribunal, Judgment-seat.

Ubi supra, where above cited.

viz. videlicet, to wit.

Under-Lee, at Disadvantage.

Urim and Thummim, Lights and Perfections, Knowledge in divine Truths, and Purity in Doctrine and Life.

The Author mostly useth the Words, or Phrase, of holy Scripture; yet these Few Texts are cited by him.

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A Letter from *Holland*, dated Oct. 18, 1677.

Worthy and dear Brother,

THE Report I had of a new Project, of conveying in among you a *Trojan Horse* for the third Time (*An Indulgence*, I mean, as 'tis called; but surely strongly prepared Antimony to the Destruction of our Lord's Cause and Interest) was sad to me, and afflicting: The Lord's helping of you, as hitherto, so now to see the Cruelty of this tender Mercy, and the deadly Hook under this Bait, was on the other Hand no small refreshing to my Spirit. Brother, whither are we now gone? that the dreadful and undeniably bitter Consequents of the former seeming Favours of these implacable Enemies of this kind, have not made us so wise as the silliest Bird that hath a Wing, *in whose Eyes in vain is a Net spread* Shall we think of taking a new Draught of their Poison after our Bowels are rent asunder with the former, and our Zeal, and native Christian Heat is almost quite destroyed by their intoxicating Potions, prepared according to the *Machiavelian Maxim*, *divide & impera*? † To speak nothing of the palpable and dreadful Consequences of the Indulgence among the Generality of People, where the same hath been planted and taken Root; Nor of the Confirmation Enemies have had thereby, in their Antichristian Oppression and tyrannous Acts; or of the virtual Approbation given hereby unto the Persecution of godly and faithful Ministers and People; for that indispensable Duty of *bearing and preaching in and out of Season*, whether as to Time or Place. Oh! are we so weary of the Cross of Christ, that we are crying out QUIETNESS and REST, upon any Terms? I have heard of a Supplication, given in to the Council by two Lords in Name of the *Nonconformists*; the Contents whereof, abstracting from all other Things, are no ways satisfying to me; and I perswade my self, are as dissatisfying to you. What have we to seek of these Overturners of the whole Work of Reformation, and Interests of Jesus Christ, but that they would repent of their unparalleled Wickedness and Opposition to Christ? And as an Evidence thereof, overturn their own Overturnings, and restore us *prima instantia* * to our former Estate and Condition, in

† Divide and Command. * At first Instance.

in all Points; and give us Ground to hope, that, in our advancing to a further Degree of Reformation than we have attained, we should not have their Toleration, (*fortolerationis semper est mali* †) but their Concourse, according to their Places. This, and nothing else, ought to be our Demand in our Master's Matters. We are not to be Hucksters and Chapmen; but to stand upon Hoofs: And what we ask not, we really give away, in the Lord's Account, who calls for more Faithfulness and Steadfastness, than alas! is to be found among us. Shall I hope, that this Plot of the Enemy will misgive? or, shall what I fear come to pass? Are there any looking over the Brae? I fear God in his holy, just, and righteous Judgment, shall give them up to follow their Look, to their own stumbling and falling, to the causing of others also to stumble and fall: The Lord prevent it. Must he not be blind, who doth not now see, that the Design of the Enemy is to lull us asleep? that with the more Ease and Facility they may so lay their Train, for causing their Mine to spring, which seems to be so laid, as at once they may blow all up. The Consideration whereof makes me think, that even in case, instead of this *Indulgence*, they should command all Ministers to return to their own *Charge*, they should not be obeyed; for he that commands us, to be *simple as Doves*, enjoins us also to be *wise as Serpents*: And therefore, having to do with such as give not the least Sign of so much, as a notoriously feigned Remorse, for what they have done, let be of a morally serious Sorrow; what can even common Prudence expect, but that even their greatest seeming Respects and Favours are intended for our more certain and irrecoverable Ruine? These Things seem plain to such as will see; but when we betake our selves to the Counsels of Flesh and carnal Policy, what Wonder if God so give us up, that we shall not see our Way, in the most plain Path? It did affright and astonish me, when I heard of a Letter written to Mr. *John Welsch*, to dissuade him from his intended Purpose, of following the Work of the Lord; and that it was subscribed by your dear Neighbour, and my worthy Friend: Howbeit, I have not the least Doubt, but that it was done in the Singleness of his Heart; yet, I cannot conceal from you, what were my Thoughts of the Thing it self, *to wit*, That if that honoured Instrument of God, and singularly owned of him, had hearkned to that Desire (and who would have blamed him if he had done it, all Circumstances considered?) I fear he had, though in the Simplicity of his Heart also, cast himself out of the singular and miraculous Protection of that God,

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who

† *Toleration is always of Evil.*

who hath hitherto preserved him to Admiration; and betaken himself to the leading of that, which upon narrow Search, would be found to have been carnal Policy; and that therefore his Work was at an end; and he would shortly fall into the hands of his desperate Enemies, who would shew him no Favour: But, blessed be He, that I heard another Motive, and not that Consideration, prevailed with him for that Time. You see, dear Brother, how freely I have opened my Heart to you in a few Words; being perswaded you will make no ill Improvement of my Freedom; and will with Conveniency refresh me with a Line in Reference to that Affair. The Spirit of Light and Counsel be with you. I rest,

Your Brother in the Lord,

John Brown.

P O S T S C R I P T.

Brother,

THis above written of him, who hath obtained Mercy of the Lord to be faithful, is in all Things so answerable to my Mind, that I need tell you no more, but that I am of the same Soul and Sentiment with him in what is said. Oh! how amazing was it to me! that any Thing was given in to the Men of this Conspiracy against Christ, in Name of the *Nonconformists*: If any Overture had been made, then this should have been one, viz. That they would call a Parliament, (for a Parliament only can do it) and rescind their cursed Supremacy, and take the Crown off the Head of the Usurper; for till such Time as that were done, you could, or would have no Favours, that runs through such a cursed Channel; and when that had been, you should then know what next: But till then, you should be doing by Vertue of your Commission. And if they refuse this, they teach you to despise, yea, to abhor all their Favours: For it was then evident, by what they would, that they were intended as a Snare to you by this cursed Conveyance.

Robert Mackward.

Another from the same Pen, dated Oct, 1678,

Right Reverend Brother,

I Have been much surpris'd of late, to hear that almost all the suffering Ministers in *Scotland* are, of late, so far degenerated (I never heard nor dreamed of such a Thing) as to

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begin to speak in Favours of that *Indulgence*, which was, and yet is the Bane of our Cause, and that which hath given the bleeding Interest of Christ, in that suffering Church, a more deadly Blow, than all that *Prelacy* hath done: Some so far, that they will not have it mentioned, as a Sin upon the Land, nor preached against; Others so far, as they will have none so much as hating the Iniquity, or lay the wyte upon the Hearing, and Countenancing these indulged Persons: Yea some, and the Generality (for any thing I know) are come that Length, as to be ready to question, and censure such as preach against it, or preach upon the Grounds, where any such indulged Minister is. Oh! where are we, when it is come to this? what will be the End of these prodigious Faintings, and Changes? Are we so in Love of that Supremacy? that the like was never heard in any Christian Church; no not in the Church where *Antichrist* sitteth, nor was ever arrogat over the Church by any *Magistrate*, either Heathen, Turk or Christian; and (which is our Shame and should be our Sorrow) will prove such a Provocation in the Eyes of the Lord, that he will not pardon, till Vengeance be executed on the Land and Posterity, in a Degree proportionable to the unparallelable Height of that Abomination that causeth Desolation: Are we, I say, become so enamoured with that Idol of Jealousie, which provoketh to Jealousie? that we must plead so much for that woful Sprout, com'd out of that bitter Root; even after we have seen and felt the lamentable Effects of it, where it hath appeared. Wo is us! if this be all the Zeal we have for God, and for his Christ this Day, when his Prerogatives are so encroached upon by Men, who have sold themselves to destroy, so far as they can, all the Interests of our Lord Jesus; and to banish himself and Kingdom and Concerns out of the Land. Who, I pray you, of all the indulged Men has appeared eminently against this? Though I honour such of them, as are known to me, and shall entertain charitable Thoughts of others: But is not this uncouth, for the Ambassadors of Christ to depend, as to the actual Exercise of their Ministerial Function, on such mediately, as never were intrusted with any Church-power? receiving Injunctions, Limitations, Relyance, and Authority from the Magistrate, in Subordination as direct and formal, as any inferior civil Court, or Magistrate can be bound to, for any Thing I can observe. And who dare say, This is consonant to our received and avowed Principles, or to the Law of God? And seeing this is a manifest Defection, how many can, or dare any be silent? and not *lift up their Voice like a Trumpet*; not only to exoner their own Consciences, and to bear faithful Witness against this Sin, when now (by this universal

Con-

Condemnation of all publick Appearance against the *Indulgence*) it is becoming in a more plain, undeniable Manner, the Sin of the suffering Church; while as before, it seemed to me to be only the Sin of a fainting Party, who had, contrary to their Oath and Vow, departed from their suffering Brethren, to the weakning of the Hands of the faithful Remnant, and strengthening the Arms of the oppressing Adversary; but also, as far as in them lies, to prevent the sinful Compliance of the People with these Evils, to the further provoking of the Lord against the whole Land. Is it seasonable for us now, in the Day of the Lord's Contending, to be thus tender of a few Men, how worthy soever otherwise; and untender of the grand Concernments of our Lord and Master? 'Tis strange to me, that any should plead for it, directly or indirectly, when it was expressly designed to countermine the Lord's wonderful Appearance in, and by these Assemblings of the Lord's People nicknamed *Conventicles*, and blasphemously, *Rendezvouses of Rebellion*. And that now, after the Lord hath counterwrought these Enemies, to the Astonishment of all, I look upon these as of a Piece with contending for taking of the *Band*, lately tendered; and for submissive Payment of these late imposed Taxations of Money: For all these were and are contrived, designed, pressed, and carried on, expressly and in plain Terms, to hinder and keep down the Work of God, by these Field and House-meetings, *Rendezvouses of Christ's Militia*, where he being General is levying, and ruling, fitting and muttering his loyal and faithful Souldiers. Nor can I see, how such as are so favourable to the *Indulgence* can (speaking consequently) condemn the taking of the *Band*, or the Payment of this Imposition: which is to me a practical Compend of all former Compliances with this Enemy, and a plain, practical Declaration of their Engagements, to root Christ and all his Interests out of the Land. Though it is true, there is a *Minus* and a *Minus* that may be pleaded; yet there is Nothing that can alter the Kind of their Conformity. Dear Brother, hitherto God hath helped you, now in the Strength of the Lord, contend against all Flesh: For your Lord and Master is able to make all Grace abound: Beware of all formal, or material and virtual Yieldings unto any Compliance, with any Course whatsoever, that hath a Tendency to weaken Christ's Interest, either in it self, or in the Minds and Esteem of any of his faithful Followers. Faithfulness in a Little will be followed with Dominion over many Cities. The Spirit of Zeal would now make us wise as Serpents, and resolute to stand upon Foots and Inches: For it is not a light Skirmishing with Parties, we have to look to, but the main Battle:

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Anent the third Indulgence.

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The yielding of one Not, may occasion the Loss of the whole Day. O Lord God of Hosts, *arise thou, and thine Enemies shall be scattered, and strengthen the Nothings that remain,* when the things that once were, are now as it were hiding and disappearing. Come plead thine own Cause, and determine that long depending Controversy, in thine own Time and Way. *Amen.*

Let me hear from you, my Dear Brother; His Grace be with you:

Yours in the Lord,
J. B.

*Another Letter from the foresaid Author to
a Lady in the West.*

Right Honourable and worthy Lady,

I Neither can, nor shall excuse my so long Silence after the Receipt of yours, notwithstanding of the various Tosses and Businessses I have had since. And though we should have little, or no Matter to communicate, save what might make us be oft blurring Paper, and writing with Salt Tears trickling down from our Eyes; yet we ought not to be strangers one to another. This Time being so evil, and there being so many prodigious Appearances, yea speaking Evidences of the Lord's being at the Door with Vengeance, for a broken Covenant, calleth on us, to be stirring up one another to be in Readiness, to meet the Lord, when he is coming to execute that long threatned and procured Judgment. Oh! who may abide the Day of his fearful coming? He hath some great and tremendous Work of Wrath and Judgment to bring out in these Lands, where he hath been put to open Shame; that as our Sins and Provocations have been singular, and astonishing to the Nations, yea, such as Heathens might abhor, (See *Jerem.* 2. 10, 11 12.) so our Judgements might make the Ears of all, that hear the Report thereof, to tingle: And what Wonder, if his Judgements hold a Proportion with our Sins? Yet, it should be Matter of Joy unto all his, that the Lord will thus prove himself to be God, and give a Demonstration of his holy, pure, and spotless Justice; yea, notwithstanding they should even be swept away with the common Rod amongst the rest. Alas! Shall we think that we can plead our selves
guile.

guiltless? who, or where is the Man that dare say, he hath not given the Ark of God a wrong Touch, these eighteen Years? Where is he that dare say, he hath been faithful in witnessing, and appearing for his Master, when he was dethroned, and the Crown taken from his Head, and he and his Interests banished out of the Land, so far as Men, and their Laws and Edicts could reach? Alas! alas! Instead of amending what hath been amiss, and of repenting what we have done, we are like to add *Drunkenness to our Thirst*. Oh! this great and earnest Pleading for the INDULGED is terrible to me; and faith, Seeing we *will not be made whole, we shall not be made whole*. Shall we now go and lick up our Vomit? I thought the INDULGENCE had once been, to all the Non-indulged, as the *Vomit of a Dog*; but I am so far deceived: Yet to me, it becometh daily more and more detestable; and the more I think of it, I see more Mysteries of Iniquity lying in its Belly. And I hope, the more Men seek to keep it in Credit, God shall spit the more in its Face, and make it as loathsome to all the Seekers of God, as ever Prelacy was. But Oh! this Eagerness for it is ominous to me, and presageth a black and dismal Day, at the very Doors. Meetings that call themselves Presbyteries, (upon what Ground I know not) will now be so zealous for this *Idol*, that they forsooth will censure and silence such as speak against it, as a Sin of the Land, or preach within its Compass. Wo is me? I fear Papists shall come and sweep all away together, and make the Land far with Blood: We will plead for Favour and Countenance to an *Indulgence*, which his Soul hateth; I fear he shall give an Indulgence to a devouring Sword, that is sharpened, and also furbished, to drink Blood. O! to be within the Chambers in that Day. I am very apprehensive, the Lord shall delay no longer; for we are growing worse and worse, and that he shall come and sweep the Generation, that have seen and heard of his great and wondrous Works, off the Face of the Earth: Yet I would fain hope, that he shall preserve a Remnant, a Seed to serve him; especially of the new Converts: But Oh! I tremble to think what shall become of old Professors. As to all this, I have no more to say, but, *Blessed be the Glory of the Lord from his Place*, Ezek. 3. 12. Grace be with you and yours, Worthy and Dear Lady.

I remain yours in the Lord.

J. B.

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